

QUESTIONS
OF
PSYCHOLOGY, METAPHYSICS AND ETHICS

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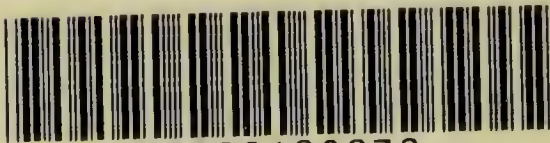
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QUESTIONS

ON

PSYCHOLOGY, METAPHYSICS, AND ETHICS.

QUESTIONS
ON
PSYCHOLOGY, METAPHYSICS, AND ETHICS.

COLLECTED AND ARRANGED BY
F. RYLAND, M.A.,
Late Scholar of St. John's College, Cambridge.



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PREFACE.



THE principal object of this book is to provide students, and especially those who have the misfortune to be candidates for examination, with a collection of questions which may serve as a guide for study, a test of proficiency, and a stimulus to inquiry.

The questions are taken from papers set during the last dozen years or so in the following, and a few other, examinations :

Cambridge, Moral Sciences Tripos.

Ordinary B.A. (Moral Sciences Special).

Trinity and St. John's Inter-collegiate Examination.

Edinburgh, M.A. (Pass and Honours).

D.Sc.

London, B.A. (Pass and Honours).

M.A.

B.Sc. (Pass and Honours).

D.Sc.

M.S.

Art of Teaching.

Owens College, Manchester.

Oxford, Second Schools (*Literæ Humaniores*).

Trinity College, Dublin, B.A. (Moderatorships and Pass).

Wray Prize.

University College, London.

Home Civil Service (Class I.).

For those signed "H. S." and "H. S. F.," I am indebted to the kindness of Professor Sidgwick and Professor Foxwell respectively, who gave me permission to use questions from their class-room papers of 1873-6.

The arrangement has not been altogether an easy matter. A question has often had to be included in a group to which it does not seem quite naturally to belong, because it consists of two parts, more or less heterogeneous, or because it has appeared undesirable to increase indefinitely the number of groups. On the other hand, questions very much alike have been included under two or more different headings, because the subject to which they refer might be fairly treated from various distinct points of view.

In the Appendix, besides a number of miscellaneous questions, will be found reprinted in full a few papers set during the year 1886.

Although chiefly intended for students, this collection will probably be of service to teachers, and very possibly to examiners. It may serve to widen the scope of examinations, which is often very narrow ; and to draw attention to the fact that in them certain departments of philosophy are hardly touched on at all.

I am afraid I have included scarcely any *typical* Dublin questions, which have a special character of their own, as the following will serve to show :

"Mansel quotes Müller as to the function of the nerves in Sensation—on what point? He quotes Descartes and Royer-Collard on the Ego, and Destutt Tracy on Voluntary Movement—to what effect?"—*Examination for the Wray Prize, Hilary Term, 1884.*

"Give an analysis of Professor Monck's chapter on *Analytic and Synthetic Judgments*. Give his illustration."—*Senior Freshmen, Michaelmas Term, 1884.*

"In what must the happiness of a future life consist according to Cicero (as quoted by Mackintosh from St. Augustine), and

why? Criticise his argument.”—*Senior Sophisters (Honours), Trinity Term, 1884.*

“Why does Mackintosh compare the Devil and Marcus Aurelius? Make the point clear.”—*Moderatorships, Michaelmas Term, 1884.*

Trinity College, which has rendered no inconsiderable service to Philosophy in the writings of Abbot, Mahaffy, Monck, and others, still seems to regard a reproduction of the *ipsissima verba* of a text-book as the proper form for an answer in a paper on “Logics” or “Ethics.”

4, DINMORE VILLAS, FULHAM.

CONTENTS.



	PAGE
PREFACE	V

PART I.—PSYCHOLOGY.

METHOD AND SCOPE OF PSYCHOLOGY; RELATION TO OTHER SCIENCES.	I
PHYSICAL CONCOMITANTS OF CONSCIOUSNESS	5
CLASSIFICATION AND ANALYSIS OF MENTAL FACTS.	7
CONSCIOUSNESS	9
ATTENTION.	12
COGNITION.	13
LAW OF RELATIVITY	14
LAWS OF ASSOCIATION	15
SENSATION	18
THE MUSCULAR SENSE	21
ORGANIC SENSATION: SMELL, TASTE, TOUCH.	22
HEARING	24
SIGHT.	25
PERCEPTION	28
KNOWLEDGE OF SPACE: LOCALIZATION	30
KNOWLEDGE OF TIME	32
KNOWLEDGE OF SELF	33
MEMORY	34
IMAGINATION	37
ILLUSION, DREAMING.	38
CONCEPTION	40
LANGUAGE	41
JUDGMENT AND REASONING	43

	PAGE
INTUITION	45
FEELING, CLASSIFICATION OF EMOTIONS	45
EXPRESSION OF EMOTION	47
PLEASURE AND PAIN	48
ANALYSIS OF VARIOUS FEELINGS	50
ÆSTHETIC FEELINGS	51
BELIEF	53
CHARACTER	54
APPETITE AND DESIRE	54
MOTIVES	55
REFLEX ACTION, INSTINCT, HABIT	56
VOLUNTARY ACTION	59
FREE WILL	60

PART II.—METAPHYSICS.

PHILOSOPHY AND METAPHYSICS.	62
CRITERION AND ORIGIN OF KNOWLEDGE.	63
NECESSARY TRUTH	67
SPACE, MATTER, FORCE, QUANTITY, IDENTITY	68
SUBSTANCE.	69
CAUSE.	71
RELATION OF MIND AND MATTER	72
HISTORY OF PHILOSOPHY (GENERAL)	74
GREEK PHILOSOPHY BEFORE PLATO	75
PLATO AND ARISTOTLE	76
FROM ARISTOTLE TO BACON	79
BACON, DESCARTES	80
SPINOZA	82
LOCKE.	84
LEIBNITZ	87
BERKELEY	88
HUME.	89
KANT, HEGEL	91
REID, HAMILTON, MANSEL, MILL, SPENCER	96

PART III.—ETHICS.

METHOD AND SCOPE OF ETHICS	98
NATURE, PROGRESS, EVOLUTION	101

	PAGE
INTUITIONALISM	102
HEDONISM, UTILITARIANISM	103
PESSIMISM	106
CASUISTRY	106
ETHICS AND POLITICS	107
ETHICS AND THEOLOGY	108
CUSTOM, LAW, SANCTION	108
GOOD, PLEASURE, HAPPINESS	109
RIGHT, DUTY, OBLIGATION, MERIT	111
FREE-WILL IN ETHICS	114
MORAL FACULTY, MORAL REASON, CONSCIENCE	115
MORAL SENTIMENTS AND FEELINGS	117
UNCONSCIOUS ACTION, HABIT	119
CLASSIFICATION OF VIRTUES AND DUTIES	120
PRUDENCE, SELF-LOVE	121
JUSTICE	122
BENEVOLENCE	123
COURAGE, VERACITY	123
GREEK ETHICS, SOCRATES	124
PLATO AND ARISTOTLE	125
STOICS AND EPICUREANS	128
MODERN ETHICS : HOBBS TO BUTLER	130
HUME TO MILL	132
KANT	133

APPENDIX.

MISCELLANEOUS QUESTIONS	135
EXAMINATION PAPERS FOR THE YEAR 1886	138

EXAMINATION QUESTIONS

ON

PSYCHOLOGY, METAPHYSICS, AND ETHICS.

Part I.—Psychology.

*METHOD AND SCOPE OF PSYCHOLOGY:
RELATION TO OTHER SCIENCES.*

1. COMMENT on the use of the terms "Mind" and "Science" in the current expression "Mental Science," and indicate what you consider to be the exact range of such a science. *London, B.A., 1880.*

2. Is Psychology a branch or function of another science, *e.g.* Physiology or Social Science, or has it an independent basis? *Cambridge, Tripos, 1872.*

3. Give an account of the method or methods by which an accurate knowledge of Mental States is to be obtained. *London, B.A., 1875.*

4. Describe the modes in which we obtain the data of Mental Philosophy. *London, B.A., 1877.*

5. Briefly describe the several sources whence the data of Psychology are obtained, and concisely explain the chief methods of psychological investigation. In what way are the conclusions of the psychologist to be tested or verified? *London, B.A., 1885.*

6. What are the methods of research available to the psychologist? Do these, in your opinion, entitle Psychology to a place among the sciences? *London, D.Sc., 1880.*

7. What methods of research are open to the psychologist, and what are their relative values? *London, B.Sc.*, 1879.

8. Compare the different methods by which the study of Mind has been pursued, and consider how far they are connected respectively with different views of the nature of Mind. *Trinity Coll., Camb.*, 1875.

9. What are the difficulties which stand in the way of applying the methods of induction to Psychology? *London, B.A. Honours*, 1878.

10. How are the phenomena of human nature to be ascertained, and on what principle can they be classified? *Civil Service*, 1882.

11. What are the chief sources of knowledge of psychological facts? How far is direct, introspective observation of conscious experience a trustworthy source of information as to the nature of internal states? What do you understand by the Veracity of Consciousness? *Owens College*, 1880.

12. Distinguish between the data, the fundamental conceptions, and the fundamental laws of Psychology.

Consider in particular (1) whether the conception of Substance, and (2) whether Laws of Causation have any place in Psychology. *Trinity Coll., Camb.*, 1885.

13. What do you consider to be the probability of our ever being able to erect Psychology into an exact or quantified science? *London, D.Sc.*, 1881.

14. What attempts have been made to arrive at quantitative results in Psychology, and with what result? *Trinity Coll., Camb.*, 1876.

15. Explain what is meant by the Introspective Method of studying Mind; and inquire (1) to what defects this method is subject, (2) to what extent such defects may be remedied by the aid of other methods?

What is meant by the statement that "all introspection is retrospection"? *Civil Service*, 1885.

16. Does the fact that we are unable by immediate introspection to compare feelings quantitatively so nicely as to be able to say that a particular sensation is twice as intense as another, preclude all exact quantitative estimate of mental states? *London, B.A. Honours*, 1878.

17. Deal with the various objections that have been brought against the possibility or the value of Mental Introspection. *London, B.A. Honours, 1883.*

18. Explain carefully the nature of the chief sources of information regarding the phenomena of consciousness. For what reason do you think that Inner Observation requires to be supplemented by the use of other methods? Distinguish between Descriptive and Analytical Psychology. *Owens College, 1881.*

19. Define the scope of Comparative Psychology. What particular advances in later psychological science have been more especially due to consideration of the physiological conditions of mental life? *University Coll., London, 1882.*

20. What is meant by Comparative Psychology? and within what limits does it admit of scientific investigation? *London, D.Sc., 1876.*

21. Show what advances have been due to the use of the comparative method in Psychology. Is psychological observation of the lower animals strictly possible? *London, D.Sc., 1884.*

22. Examine any accounts that have been given of Mind, considered physiologically or objectively, and compare the notion of Mind thus viewed with that of Life. *Cambridge, Tripos, 1876.*

23. [Discuss] the psychological utility of studying the physiological concomitants of psychical states and the limits of the "physiological explanation" of psychical phenomena. *Cambridge, Tripos, 1884.*

24. Discuss the advantage to be gained in psychological inquiry from a knowledge of Physiology. *Civil Service, 1882.*

25. State concisely in what ways you think the sciences of Physiology, Philology, and Mental Pathology may serve to advance Psychology. *London, B.A. Honours, 1882.*

26. Give an account of the pathological method of psychological research, with examples of results obtained by means of it.

27. Is there any way in which a knowledge of the laws of the material world or of the human body may lead to *discoveries* in Mental Science? If so, how? and can you give any examples of discoveries thus arrived at? *Cambridge, Tripos, 1881.*

28. Give your own views as to the province and main divisions of Psychology. In what directions may ethnographic and physiological research be expected to throw light on psychological problems? *London, M.A.*, 1878.

29. [Discuss] the relation of the Psychology of Communities [Völker-psychologie] to that of the individual man, and the boundaries of Psychology and Sociology. *Cambridge, Tripos*, 1884.

30. It is said by Mr. G. H. Lewes that we cannot understand human intelligence except by the help of sociological data. On the other hand, it is commonly asserted that the science of Sociology must rest on that of Psychology. Examine into the compatibility of these assertions. *London, D.Sc.*, 1881.

31. Show the import of the "Social Factor" in the development of the individual's consciousness (taking separately its main phases). *London, B.A. Honours*, 1883.

32. What light is thrown by the science of language upon the process of thought? *Oxford, Second Schools (Honours)*, 1880.

33. Give a programme of the principal open questions in Psychology at the present day, indicating any prospect that there is of their ultimate solution. *Cambridge, Tripos*, 1876.

34. A brief history and a critical estimate of the Associationist Psychology. *Cambridge, Tripos*, 1885.

35. Consider the chief ways in which psychological doctrine is legitimately affected by the application to it of the principle of Heredity. *Edinburgh, M.A. Honours*, 1885.

36. Discuss Heredity from a psychological standpoint. *Trinity Coll., Camb.*, 1883.

37. Discuss the application to Mind of the theory of Evolution, and explain in what sense you understand the inheritance of ancestral experience. *Trinity Coll., Camb.*, 1885.

38. Has the doctrine of Evolution any direct bearing on Psychology? and if so, in what directions and to what extent? *London, B.A. Honours*, 1877.

39. Trace the influence of the progress of philosophic conception and of the physical sciences on psychologic method. *London, D.Sc.*, 1880.

40. What different views have been entertained as to the value of Psychology? *Cambridge, Tripos*, 1882.

41. Discuss the application of Psychology to education. *Cambridge, Tripos*, 1880.

42. Define Psychology. Indicate some of the most important respects in which the practical problems of government and education are, or should be, influenced by the conclusions of a sound Psychology? *London, B.A. Honours*, 1873.

43. What influences appear to you to account for the present prominence of Psychology among philosophic studies? *London, D.Sc.*, 1881.

44. The relation of Psychology to Philosophy generally, and more particularly its relation (1) to Epistemology and (2) to Ontology. *Cambridge, Tripos*, 1885.

45. What do you consider to be the best way of expressing the relation of Logic to Psychology? *London, B.Sc.*, 1881.

46. Is it possible to assign a definite boundary between Psychology and Logic? *Oxford, Second Schools (Honours)*, 1878.

47. Discuss the relation of Psychology to Natural Science and to Metaphysics, referring to the views of Aristotle, Kant, and Hamilton. *Edinburgh, M.A. Honours*, 1884.

48. What are the special characteristics of the facts subjected to treatment in Psychology? How would you distinguish Psychology from the objective sciences and from Logic? *Owens College*, 1880.

49. Describe generally the nature of the facts studied in Psychology; and indicate the relations of Psychology, on the one hand, to the objective sciences (*e.g.* Biology), on the other, to the subjective sciences (*e.g.* Logic, Ethics, or Æsthetics). *Owens College*, 1880.

PHYSICAL CONCOMITANTS OF CONSCIOUSNESS.

50. Discuss the proposition that "Mind and nervous action are two faces of the same fact." *H. S.*

51. Explain concisely how you would describe the relation of a change in the brain to its corresponding mental change; also

consider in what ways Physiology can further Psychology, and in particular how far it may supplement, and whether it can ever supersede the so called subjective method. *London, B.A. Honours, 1884.*

52. Enumerate the leading points of correspondence between facts of mind and facts of body; and consider how the connexion between the two is to be conceived. *Trinity Coll., Camb., 1883.*

53. Explain precisely in psychological language what you understand by (1) the influence of the body over the mind, and (2) the influence of the mind over the body. *London, M.S., 1884.*

54. Write a brief epitome of the different views that have been held concerning the "seat of the soul"; and discuss in what sense, if any, such an inquiry is scientific. *London, B.A. Honours, 1884.*

55. State some of the more recent results of inquiries into the constitution of the human brain. *London, D.Sc., 1878.*

56. What evidence has been thus far obtained in support of the localization of cerebral functions? Remark in this connexion on the earlier doctrine of Phrenology. *University Coll., London, 1883.*

57. A critical *resumé* of the current controversy concerning the functions of the cerebral hemispheres. *Cambridge, Tripos, 1885.*

58. State the facts which appear to you to be of most importance as affording ground for the conclusion that certain parts of the cortical substance of the brain are in relation with the combined movements of certain groups of muscles. Draw from these facts inferences as to the nature of this relation. *London, D.Sc., 1878.*

59. State and criticise the facts and arguments for and against the opinion that the spinal cord is a seat of sensation. *London, D.Sc., 1876.*

60. Give an account of the structure of nerve-cells and nerve-fibres, and of their respective functions. How may a nervous impulse be set up in a nerve-fibre? With what velocity does it travel, and how may the velocity be measured in the motor-nerves

of the frog or man, and in human sensory nerves? *London, D.Sc.*, 1876.

61. What is known regarding the changes that take place in a nerve during the transmission of the nervous impulse? Describe a method of experiment by which the velocity of the impulse may be measured in a nerve. What is its velocity in human nerves? *London, D.Sc.*, 1878.

62. "The maintenance of the equilibrium of nerve element is the condition of latent thought, it is mind statical; the manifestation of thought involves change or destruction of nerve element." *Cambridge, Tripos*, 1870.

CLASSIFICATION AND ANALYSIS OF MENTAL FACTS.

63. Give briefly what you consider to be the best classification of the various Mental Phenomena. Give also some other classification, pointing out in what respects you regard it as deficient. *London, B.A.*, 1874.

64. "Mind consists of Feeling, Intellection, and Will."

"The proximate components of Mind are of two broadly contrasted kinds—Feelings, and the Relations between Feelings."

Explain these two statements; and consider which of them gives the more effective view of Mind for the purposes of Psychology. *University Coll., London*, 1882.

65. Discuss carefully the grounds on which it has been maintained that the primitive and irreducible constituents of mental life are of three distinct kinds; *viz.* (1) Cognitive, (2) Emotional, *i.e.* of the nature of feeling, and (3) Volitional or active. Characterize these in relation to each other, (*a*) at an early, and (*b*) at a relatively advanced, stage of development. *Cambridge, Tripos*, 1885.

66. State and comment on the classification of mental phenomena adopted by Locke, Hume, Hamilton, and Mansel. *London, B.A. Honours*, 1874.

67. Examine some of the leading classifications that have been made of the fundamental facts of mind.

What do you understand by a Faculty? Discuss the objections that have been made to the use of this term in Psychology. *London, B.A.*, 1882.

68. What are the relative advantages of the hypotheses of Mental Faculties and Mental Functions? *London, B.A. Honours*, 1878.

69. What grounds are there for asserting a distinction of faculties in the mind? *Oxford, Second Schools (Honours)*, 1881.

70. Explain briefly the terms Power, Faculty, Capacity, Disposition. Discuss the question whether the facts of Mind are explicable on the assumption of a variety of Faculties. How far is this assumption analogous to that of "Forces" in Physics, or of "Functions" in Physiology? *London, B.A. Honours*, 1882.

71. In discussing mental phenomena, do you speak of States, or Elements, or of Faculties; or of each in different relations? and why? *London, B.A. Honours*, 1874.

72. What do you understand by the Analysis of Mental States? How is analysis related (*a*) to the discrimination, (*b*) to the assimilation or classification of the phenomena concerned? *Cambridge, Tripos*, 1884.

73. Examine the position that every Mental State involves Sensation, Judgment, and Volition; or, to adopt another statement, "Excitation, Grouping, and Discharge." *Cambridge, Tripos*, 1880.

74. It has been said that every mental state is compounded of three factors, an emotional, an intellectual, and an active or volitional. Inquire into the truth of this assertion, and point out its bearing on the usual mode of classifying mental phenomena. *London, B.A.*, 1880.

75. Explain the meanings of the terms "subject" and "object," and discuss the ultimate ground of the division. *London, B.A.*, 1873.

76. Compare the meanings of the terms subject and object as applied (*a*) to the relation of percipient mind and perceived thing, and (*b*) to the relation of mental state and bodily, and more especially nervous process. *London, D.Sc.*, 1880.

77. What elements are involved in the simplest act of (*a*) Knowledge, and (*b*) Volition? *London, B.A. Honours*, 1877.

78. What exactly do you understand by Activity and Passivity of Mind respectively? Are there any states of Mind wholly active or wholly passive? Explain your answer. When the mind is passive, what is active? and when the mind is active, what is passive? *Trinity Coll., Camb., 1885.*

79. Discuss the division of mental processes into active and passive; and of mental products into simple and complex. *Trinity Coll., Camb., 1875.*

CONSCIOUSNESS.

80. What different meanings have been given to the term Consciousness? and what discussions have arisen out of these ambiguities? *London, B.Sc., 1879.*

81. Comment on the various uses of the word Consciousness, to be met with among modern psychologists. *London, B.Sc., 1881.*

82. Point out the different meanings that have been given to Consciousness as a psychological term, and state how you would yourself use it. *London, B.Sc., 1883.*

83. Examine different senses of the term "Consciousness." *Civil Service, 1882.*

84. Discuss the meaning and range of Consciousness. *London, B.A. Honours, 1877.*

85. Explain in what sense you would use the word Consciousness, distinguishing (1) between Consciousness and Sub-consciousness, and (2) between Consciousness and Self-consciousness. Discuss the reasons for, and the objections against, the assumption of Sub-consciousness. *Trinity Coll., Camb., 1883.*

86. Explain the following: Unity of Consciousness, Duality of Consciousness, Field of Consciousness, Focus of Consciousness, Range of Consciousness, Subjective Consciousness, Objective Consciousness, Self-consciousness, Introspection, Double Consciousness, Mental Alienation. *Trinity Coll., Camb., 1885.*

87. What exactly is meant by (1) the Duality, (2) the Unity, of Consciousness? Consider the relation to each other of the facts thus named. *Trinity Coll., Camb., 1880.*

88. State the minimum of faculties requisite to a cognitive act. In what respect does pleasure or pain differ from sound, colour, taste, etc. ; also a present consciousness of the present from a present consciousness of the past ? *Cambridge, Tripos, 1872.*

89. Examine the grounds, psychological or philosophical, upon which Consciousness is denied to be commensurate with Mind. When and how did the question first come into prominence ? *London, B.A. Honours, 1883.*

90. "*Unconscious mental activity*"; "*Latent mental modifications*"; "*Sub-consciousness.*" Explain in what sense you understand these terms, enumerate the leading facts cited in support of the hypothesis so named, and discuss its legitimacy. *Cambridge, Tripos, 1885.*

91. Explain the hypothesis of (a) unconscious mental activity, (b) unconscious cerebration. Mention phenomena which these hypotheses have been used to explain. Estimate the fitness of each for the purpose. *Civil Service, 1880.*

92. Examine different views that have been put forth as to the existence of "unconscious mental states" ; and discuss whether it is possible, and if so, whether it is necessary to include the consideration of such states in Scientific Psychology. *Cambridge Tripos, 1880.*

93. What ambiguities attach to the expression, "Unconscious Sensation" ? What do you regard as the legitimate meaning (if any) of the phrase ? *London, B.Sc., 1878.*

94. Examine Hamilton's theory of latent mental modifications. How may it explain the phenomena of somnambulism and automatic dexterities ? *Cambridge, Tripos, 1872.*

95. Comment on Sir W. Hamilton's doctrine of Unconscious Mental Modifications, explaining the precise nature of the doctrine, and the worth of evidence brought forward in support of it. *Owens College, 1881.*

96. *Latent Mental Modifications, Sub-consciousness, Threshold of Consciousness, etc.* Give a brief historical account of the psychological hypothesis thus variously named ; mention some of the leading facts it is meant to explain, and discuss how far it is entitled to rank as a valid hypothesis. *Trinity Coll., Camb., 1882.*

97. What are the essential elements of a Conscious Act or State? *London, B.A. Honours, 1873.*

98. "Consciousness is always more than a sum of sensation elements." Explain and criticise this assertion. *Cambridge, Tripos, 1881.*

99. Do you regard the idea of a single subject, over and above the multitude of successive mental states, as a necessary assumption in psychology? Point out the bearing on the question of the facts described by the expression, "the unity of consciousness." *Cambridge, Tripos, 1884.*

100. "I cannot know, feel, or will, without at the same time knowing that I know, feel, will thus." To what extent has this been disputed as a psychological fact? Examine the metaphysical inferences that have been drawn from it. *Cambridge, Tripos, 1876.*

101. Analyse carefully the notion of *Self-consciousness*. If the fact so named seems to you to exhibit differences of content or form at different stages in the mental life of an individual, give an account of its variations, and refer them to their conditions. *Cambridge, Tripos, 1885.*

102. Argue the question whether it is legitimate to attribute a form of Self-consciousness to the lower animals. *London, M.A., 1880.*

103. What elements are involved in the notion of an individual Self-consciousness? Consider generally the growth of sense and individuality, and its bearing on the character of the individual principles of action. *Owens College, 1884.*

104. Explain the distinction commonly made between Internal and External Sense. Is such a terminology justifiable? Trace, as far as you can, the origin and growth of the "inner sense." *Trinity Coll., Camb., 1880.*

105. What is meant by a Sense? Is the phrase, "Internal Sense" desirable or justifiable? Trace, as far as you can, the growth of this so called "internal sense." *London, B.A. Honours, 1881.*

106. What is meant by the Testimony of Consciousness? and within what limits do you consider such testimony to be valid? *London, B.A., 1879.*

107. Discuss the various meanings given to the term, "Testimony of Consciousness." Consider with what (if any) limitations this testimony is to be regarded as sufficient and decisive concerning (a) psychological facts, (b) metaphysical principles, and (c) logical reasonings. *Edinburgh, M.A. Honours, 1885.*

108. Psychical intensity: its precise meaning; the assumptions involved in proposing to measure it at all; the special assumptions involved in Fechner's indirect methods of measurement; and the interpretations that have been offered of Weber's Law. *Cambridge, Tripos, 1885.*

ATTENTION.

109. Give an account of the state of mind called Attention. *London, B.A. Honours, 1873.*

110. Define Attention, and state what you know respecting the laws of its operation. *London, B.A., 1881.*

111. Define Attention, and assign its relation to Consciousness. Is anything known respecting the physical basis of Attention? *London, D.Sc., 1880.*

112. Give an account of the principal processes of Attention as they are exhibited in the higher moral Self-control. *London, B.A. Honours, 1878.*

113. Describe Attention, and discuss its relation (a) to Consciousness in general, (b) to Interest, (c) to Volition. *Cambridge, Tripos, 1880.*

114. Explain carefully how Attention seems to be related to Consciousness in general. How would you distinguish Attention, Consciousness, Reflection, Observation?

What appear to be the most general conditions under which Conscious Experience is possible? *Owens College, 1880.*

115. What is the probable account of the physiological process when I will (a) to observe clearly some microscopical object, (b) to solve a problem in geometry, (c) to go on reading when tired. *Trinity Coll., Camb., 1876.*

116. Explain what you understand by Attention, pointing out its relation to Consciousness, Action, Thought, and Will. *Trinity Coll., Camb.*, 1885.

117. What is the difference between Automatic, or Reflex, and Volitional Attention? Illustrate the action of each in relation to the intellectual processes of Ideation (Imagination and Thought). *London, M.D.*, 1879.

118. What is Attention? To what extent is it voluntary? *London, B.A.*, 1874.

119. Give the opinions of any philosophers as to the supposed faculty of Attention. Inquire how far it is possible to attend to several things at the same time. *London, B.A.*, 1877.

120. It has been maintained by some that we can "only attend to one thing at a time," and by others that several "things" may be attended to at once. Give some account of this controversy, and explain your own views of the question. *London, B.A. Honours*, 1882.

121. Give the results of recent research with respect to the bearing of the pre-existing condition of the centres on the duration of the nervous processes involved in receiving a sensation. *London, D.Sc.*, 1881.

122. Give an account of recent experiments on Reaction-time, so far as these may throw light on the nature and conditions of Voluntary Attention. *Cambridge, Tripos*, 1885.

123. The most important results already obtained, and likely to be obtained, from experimental inquiries into the duration of psychical processes. *Cambridge, Tripos*, 1884.

124. Give some account of the experiments that have been made to determine the time occupied by psychical process. Do you think such investigations are likely materially to advance Psychology as a science? *London, D.Sc.*, 1882.

COGNITION.

125. What is meant by a Function of Intellect? Are Discrimination, Assimilation, and Retention equally acts of the mind? *London, B.A. Honours*, 1881.

126. Compare the state of mind in which difference is detected where resemblances preponderate with that in which agreement is detected where differences preponderate. Do you consider the one mental operation to be easier than the other? Give reasons for your reply. *London, B.Sc.*, 1882.

127. "Thinking is the mental separation of things which differ from one another, and the mental combination of things which resemble one another." Examine this statement. *London, M.S.*, 1882.

128. Thinking, it is said, is an activity. Explain precisely the nature of this activity and its connexion (1) with Imagination, and (2) with Speech. *London, B.A. Honours*, 1882.

129. What do you understand by the activity of Thought? *Owens College*, 1884.

130. Carefully examine the following: "The primary attributes of Intellect are (1) Consciousness of Difference, (2) Consciousness of Agreement, and (3), Retentiveness. Every properly intellectual function involves one or more of these attributes, and nothing else." *London, B.A.*, 1885.

131. Classify the cognitive faculties of man. *Cambridge, Tripos*, 1882.

132. Criticise in detail and estimate the scientific value of any scheme of Intellectual Faculties known to you. *London, B.A.*, 1883 (*Special*).

LAW OF RELATIVITY.

133. How would you state the Law of Relativity as a psychological law? To what extent does it apply to (1) intensity, and (2) the quality of a presentation? Consider in this connexion whether darkness and silence are to be regarded as presentations or not. *Trinity Coll., Camb.*, 1883.

134. Examine Bain's doctrine of Relativity. To what extent is it true that constant sounds are not heard? and how would you explain the phenomenon? *Cambridge, Tripos*, 1884.

135. Distinguish the various meanings that have been given to Relativity as a psychological term, and explain what you take to be the Law of Relativity. *Cambridge, Tripos*, 1885.

136. Write a brief essay on the Law of Relativity. *Trinity Coll., Camb.*, 1882.

137. Discuss the correctness of the following assertion: "It being almost all one for a man to be always sensible of one and the same thing, and not to be sensible at all of anything." *London, B.Sc.*, 1881.

138. What is meant by the Relativity of a Sensation? What classes of Sensations are most extensively controlled by this condition? *London, M.S.*, 1880.

139. Do you recognize any connexion between the Law of Relativity and the Relativity of Knowledge?

LAWS OF ASSOCIATION.

140. Describe the Laws of the Association of Ideas. *London, B.A.*, 1876.

141. State and illustrate the Laws of Association. *London, B.A.*, 1873.

142. Investigate the Laws of Association of mental phenomena, and consider whether they are capable of being reduced to one grand law. *Cambridge, Tripos*, 1876.

143. Indicate briefly the principal kinds of Association of the non-intellectual states, both among themselves and with the intellectual states. *London, B.A. Honours*, 1873.

144. Estimate some of the attempts made to simplify the Laws of Association. What do you consider to be the limits of such simplification? *London, B.A. Honours*, 1878.

145. Describe and illustrate the mental law of redintegration. Is a sense of similarity necessary to its operation? Distinguish between a sense of similarity and a sense of identity. *Cambridge, Tripos*, 1872.

146. Classify the leading facts of Mental Association, and carefully consider whether Association by Similarity—in the cases in which the similarity is only partial—admits of resolution into simpler forms. *London, B.A.*, 1882.

147. Is Contrast an independent principle of Association? *London, B.A.*, 1871.

148. What is meant by the "Association of Ideas"? State and

exemplify its special laws of (a) co-existence in place and time ; (b) cause and effect ; (c) premiss and conclusion ; (d) means and end ; and show how each of them, so far as they are merely associative, may be resolved into one general tendency. *Edinburgh, M.A.*, 1885.

149. For what reason has Suggestion by Contrast been regarded as a complex process. Remark on Hamilton's reduction of Suggestion by Similarity and by Contiguity to the single Law of Redintegration. *Owens College*, 1881.

150. What have been called the primary Laws of Association ? Consider any attempt to reduce these to one comprehensive principle. *Owens College*, 1884.

151. How would you formulate the Laws of Association ? Do you think it possible to express them as Laws of Nervous Action ? *London, M.A.*, 1880.

152. Give an account of the attempts that have been made to find a physical basis of explanation for the Laws of the Association of Ideas.

Could an Empirical Idealist justify such attempts, and if so, how ? *Cambridge, Tripos*, 1880.

153. Explain the doctrine of Inseparable Association, and discuss the question as to how, if inseparable, the associated elements can be validly distinguished. *London, M.A.*, 1878.

154. Illustrate and explain the phenomenon of "Inseparable Association." If the Association is inseparable, how can it be known in any case what the associates are ? *London, B.A.*, 1885.

155. Estimate critically the doctrine which refers the necessity of Mathematical Axioms to what is called Inseparable Association. *London, B.A. Honours*, 1874.

156. How far does the principle of Association of Ideas explain logical inconceivability ? *Oxford, Second Schools (Honours)*, 1880.

157. Estimate the importance to psychology of the Association of Ideas. *Oxford, Second Schools (Honours)*, 1880.

158. State the Laws (or Law) of Association in what you regard as its most general form, considering (1) the possibility of reducing the special laws of similarity, contiguity, cause and effect, means and end, to one law or tendency ; (2) the claim of Contrast to be regarded as a special Law of Association.

Apply your principles to account for the following facts : (a) the difficulty of saying the alphabet backwards ; (b) the fact that the sight of a negro may suggest the idea of a white man, although (c) the sight of a black surface does not suggest the idea of the colour white. *Edinburgh, M.A. Honours*, 1885.

159. Describe the principal kinds of Association required for learning a new language. How is it that few or no persons of mature age ever acquire perfect mastery of a new language? *London, B.A.*, 1874.

160. Write a brief historical and critical account of the Theory of Association of Presentations. *Trinity Coll., Camb.*, 1882.

161. Give a statement of the commonly received Laws of Association. What have been called the Secondary Laws? *Owens College*, 1881.

162. What are the generally recognised primary laws of Association? Does Contrast appear to you a primary or ultimate principle of Association? What comprehensive law has been stated for all cases of Suggestion? Consider its adequacy as accounting for the facts. *Owens College*, 1880.

163. By what process are Presentations associated? Is it such as to allow of (1) Similarity, and (2) Contrast being regarded as primary laws of Association? *Trinity Coll., Camb.*, 1883.

164. What connexion do you think there is between Suggestion and Attention? *Owens College*, 1884.

165. Psychologists talk familiarly of the Fusion or Coalescence of Presentations. Give some account of the facts underlying this conception. Examine whether it is desirable or possible to distinguish between the Coalescence of Presentations and the Association of Presentations. *Trinity Coll., Camb.*, 1883.

166. Distinguish between (a) the Assimilation of Impressions, and (b) the Association of Ideas by Similarity. Discuss the question whether this last is reducible to Association by Contiguity combined with Assimilation. *Trinity Coll., Camb.*, 1885.

SENSATION.

167. Define with precision the following terms :

Sense, Sense-organ, Sensation, Sensibility, and point out any ambiguities which appear to be involved in them. *London, B.A., 1880.*

168. Explain and distinguish between the terms Sense, Sensation, Common Sense. *London, B.A., 1872.*

169. How is Sense to be understood in Psychology? Explain the distinction that may be drawn between Passive and Active Sense, giving examples. How is "Active Sense" related to Perception? *University Coll., London, 1882.*

170. Distinguish between a simple and compound Sensation. Is the Sensation of white simple or compound? How does a Compound Sensation differ from a group of Associated Sensations? *London, B.A. Honours, 1881.*

171. How would you define an Elementary Sensation? Can we ascertain what are the elementary sensations of colour? *London, B.A. Honours, 1880.*

172. Examine the evidence adduced to show that most of our existing Sensations are psychically complex, explaining in what sense you understand the phrase "psychical complexity." Also discuss the chief views current concerning the development of our present Sensations from simpler ones. *Cambridge, Tripos, 1885.*

173. What classes of Sensations fall into a continuous scale? and on what physical circumstance does this mental property depend? Does this peculiarity give them any special value? *London, B.Sc., 1879.*

174. It is sometimes said that we cannot conceive the existence of any other than our present senses; discuss the question. *London, B.A., 1874.*

175. Explain and illustrate the terms Quantity, Quality, and Complexity of Sensations; and discuss the connexion of these with the pleasurable or painfulness of a sensation. *London, B.A., 1882.*

176. Give an account of some of the recent attempts to measure

Sensation. What is the relation of Fechner's psycho-physical law to the laws of nervous fatigue? *London, D.Sc.*, 1880.

177. "The greater the mobility of a sense-organ, the more knowledge does the mind obtain by means of it." Examine this statement. *London, B.A.*, 1882.

178. How far can physiological differences be found corresponding to the psychological differences in the sensations of the special senses? *London, B.A. Honours*, 1882.

179. State the chief differences disclosed by psychological analysis among Sensations. What physical or physiological explanations of such differences have been offered? *Owens College*, 1880.

180. "Though internal feeling habitually depends on external agents, yet there is no likeness between them either in kind or degree." Examine carefully into the correctness of this assertion, and point out what seem to you to be the philosophic questions which arise out of it. *London, D.Sc.*, 1881.

181. What is meant by the threshold or liminal value (*a*) of a stimulus, and (*b*) of a difference between stimuli, and what are the chief difficulties of determining these values in any individual case? Discuss the meaning of the expression "the negative value of a Sensation." *Cambridge, Tripos*, 1884.

182. What is meant by Reaction to Stimulus and Reaction-time? Enumerate the chief circumstances which influence the length of the Reaction-time, and inquire into the causes of these variations. *London, D.Sc.*, 1883.

(See Questions 122-124.)

183. What general relation has been supposed to obtain between the intensity of the stimulus and the intensity of the resulting sensation? Describe any of the methods for proving the supposed law, and consider the possible objection to it. *Owens College*, 1880.

184. Explain the different methods employed to determine the relation between Sensation and Stimulus. *London, D.Sc.*, 1884.

185. Describe the several stimuli and their effects upon the terminal sense organs, so as to exhibit what parallelism there is between these stimuli and the corresponding sensations as regards quality, intensity, and possible complexity. *London, D.Sc.*, 1882.

186. State and consider carefully the grounds for any classification of sensation which appears to you satisfactory. Why has the popular distribution according to the five organs of sense been objected to? What do you understand by *sensus communis* or *sensus vagus*? *Owens College*, 1880.

187. How many Senses are there? and on what principle or principles may they be classified? *London, B.A.*, 1873.

188. Answer the following question carefully: How many senses does a man usually possess? *London, B.A.*, 1877.

189. Range the senses in order of importance (*a*) as sources of pleasurable feeling, (*b*) as of account for objective perception, giving detailed reasons for the order in each case. *London, B.A.*, 1885.

190. Classify the impressions of the senses according to their persistence and power, as well as their facility and vividness of revival in memory and imagination. *London, B.A. Honours*, 1878.

191. What is meant by an Intellectual Sense? and how would you arrange the senses according to their degree of intellectuality? *London, B.A.*, 1878.

192. What precisely do you understand by the *Sensibility* of any sense? How may such sensibility be estimated? For what reason might one sense be described as more intellectual than another? Range the several senses in order of intellectual character, and consider specially in this respect any difference between Sight and Hearing. *Owens College*, 1880.

193. Explain what is meant by the Scale of Sensation, and contrast the philosophical and phenomenalist assumptions in respect to it. Point out the differences between the view intended by this language and Sir W. Hamilton's view of our consciousness of matter. *Cambridge, Tripos*, 1882.

194. What is the exact position of Sense in the tripartite division of mind? *University Coll., London*, 1885.

195. Define Sensation, and point out its exact relation to intelligence or knowledge. *London, B.Sc.*, 1879.

196. How many of our senses give us information respecting space? *London, B.A.*, 1880.

197. Compare together the several senses with reference to

their importance in affording us a knowledge of the properties of space. *London, B.A.*, 1876.

(See Questions 301, 302.)

THE MUSCULAR SENSE.

198. What different classes of feeling are now supposed by psychologists to be included under the term "Muscular Sense"? Wherein does the experience of bending the arm differ from that of having it bent by another person, sight being supposed not to co-operate? *London, B.A.*, 1881.

199. How would you prove to an objector the existence of a Muscular Sense distinct from any of the other senses? *London, B.A.*, 1871.

200. How much do we certainly know at present respecting the so called Muscular Sense and its physiological conditions? *London, B.A. Honours*, 1880.

201. What feelings are included under the term "the Muscular Senses," and what is known respecting their physical basis? *London, B.Sc.*, 1878.

202. Describe briefly the phenomena included under the head of Muscular Sense. What part does the Muscular Sense take (*a*) in the direction of the eyes, (*b*) in the maintenance of the bodily equilibrium? *London, M.S.*, 1882.

203. What does pathological evidence appear to you to teach respecting the exact seat of the Muscular Sense? *London, D.Sc.*, 1881.

204. Give some account of the locomotive faculty, describing accurately the elements of knowledge which it affords. *Cambridge, Tripos*, 1876.

205. Distinguish between feeling of expended energy and muscular sensation. *Cambridge, Tripos*, 1872.

206. Give a brief account of the mental state known as sense, or feeling of effort, in different forms, and in connexion with its probable physiological conditions. What are the main modifications of the feeling in abnormal states? *Cambridge, Tripos*.

207. We speak of "muscular efforts," of "efforts to recollect,"

and of "efforts to think." What do you understand by *effort* in these cases? How far is there in each of them any outward manifestation of effort? and what do you infer from it? *London, M.D., 1881.*

208. What do you understand by "Feelings of Innervation"? By what evidence would you (1) prove their existence, (2) determine the character of their psychological conditions? *London, B.A. Honours, 1883.*

209. Distinguish (1) Touches, (2) Muscular Tension, and (3) Movements; and point out how they jointly and severally contribute to our perception of an external world. *Cambridge, Tripos, 1885.*

210. Compare Movements with Sensations, so as to determine the propriety of treating Movements as a distinct class of Presentations. *Trinity Coll., Camb., 1883.*

211. To what extent can we appreciate (1) Solidity by the Eye, (2) Distance by the Ear? How far is each of these appreciations dependent upon muscular sensibility? *London, B.A. Honours, 1873.*

(See Questions 266 *seq.*, 305.)

ORGANIC SENSATION: SMELL, TASTE, TOUCH.

212. What are the characteristics of the Organic Sensations? How would you account for the imperfect localization of these sensations? *London, B.A. Honours, 1881.*

213. Bring out the general characteristics (physical and psychical) of Organic Sensibility in contradistinction from those of Special Sense. *London, B.A., 1883 (special).*

214. Why have we so little knowledge of the seat of the Organic or Systemic Sensations? *London, B.Sc., 1878.*

215. What is meant by Common Sensation (coenæsthesis)? and how is it related to our emotional life? *London, B.Sc., 1880.*

216. What class or classes of sensation are supposed to assist in the maintenance of the bodily equilibrium? *London, B.Sc., 1884.*

217. Give an account of the organs of the Sense of Taste in

man, and explain the association of other perceptions with those of the Taste. *London, D.Sc.*, 1880.

218. Trace out the special analogy there is between the Sensations of Taste and Smell. Do Touch proper, Temperature, and Pain seem to you different modes of one skin-sensibility, or different kinds of sensibility (like Taste, Smell)? Give reason. *London, M.S.*, 1883.

219. Are there any points of agreement between the senses and Sensations of Taste and Smell? *London, B.A.*, 1875.

220. What are the different modes of sensibility connected with the skin? and how may the relative degrees of these sensibilities in different persons, and in the same person at different times, be estimated? *London, M.A.*, 1880.

221. Describe the structure and area of the Organ of Touch. To what extent does discrimination vary in different parts of the organ? Do we instinctively localize any of our tactile perceptions? *London, B.A.*, 1875.

222. Explain the difference between Passive and Active Touch, and inquire how far a similar opposition runs through the other senses. *London, B.Sc.*, 1883.

223. State the main results of Weber's experiments on Touch, and give some account of the different theories proposed to account for them. *London, B.A.*, 1883 (*special*).

224. On what does localization of Tactual Impressions at different parts of the bodily surface depend? *London, B.Sc.*, 1878.

225. Describe the principal facts connected with our Sensations of Temperature. Under what circumstances are Sensations of Temperature absent—say, from the hands and face? *London, B.A. Honours*, 1881.

226. Enumerate carefully the kinds of Sensation (1) coming under the general head of Touch; (2) referred to the Muscular System. Explain the term *local signs*, and illustrate its meaning by reference to either Sight or Touch. *Owens College*, 1880.

(See Questions 255, 262, 264, 269, 440.)

HEARING.

227. Give a short account of the Sensations of Hearing, and estimate their importance in respect both of Feeling and Cognition. *London, B.A., 1871.*

228. Classify Sounds, explaining the grounds of the division. *London, B.A., 1873.*

229. Give a concise account of the physiology of Hearing, so far as this is of psychological interest. Why is Hearing pre-eminently the "time-sense"? *Trinity Coll., Cambridge, 1885.*

230. How does the Ear judge of direction? By what considerations would you account for the imperfections of its sense of direction? *London, B.A., 1881.*

231. State exactly what is known, whether certainly or conjecturally, respecting the conditions by which the Ear judges of the direction of sounds, and estimate the sufficiency of the existing theory. *London, D.Sc., 1881.*

232. What are our powers of estimating distance and direction by the sense of Hearing? *Cambridge, Tripos, 1882.*

233. Compare the cognitions of Distance and Direction as obtained by the eye and by the ear respectively, noticing how far the differences between the two are to be explained by differences in the organs. *Cambridge, Tripos, 1876.*

234. Point out the principal analogies and contrasts between the senses of Sight and Hearing. *London, B.A., 1872.*

235. What are the conditions of Sounds in the sense of Hearing? Distinguish Noises from Musical Tones. What special characteristics may be discriminated in musical sounds? In particular, explain fully the meaning and origin of *quality*, "*timbre*," or "*klang*." *London, B.A. Honours, 1877.*

236. Give a brief account of the Sensations of Pitch, and state what is known of their psychological concomitants. Compare the series of Pitch-sensations with that of Colour-sensations. *Cambridge, Tripos, 1884.*

237. Discriminate between the Sensations and Perceptions of Sound. On what does the material difference of sounds identical in musical pitch depend? *London, B.A. Honours, 1874.*

238. Describe the sensation of Tone or Pitch, pointing out the relation between these and sensations of musical *timbre*, vowel sounds, and noises. Examine the attempt to compare Sensations of Pitch with those of Colour. *London, D.Sc., 1883.*

239. Analyse and compare our perceptions of Time and Rhythm (1) by Hearing, and (2) by Movement.

What would be the effect upon the appearance of the world if our ideas succeeded each other (1) a thousand times quicker, and (2) a thousand times slower, than at present? *London, B.A. Honours, 1884.*

240. Investigate the origin of Musical Form. Is it governed by any psychological or other natural laws? *London, B.A. Honours, 1880.*

241. Examine critically the principal modern theories respecting the origin of the Musical Sense. *London, D.Sc., 1881.*

242. Describe how it is that a man may have a particularly good ear for languages, and yet be deficient in musical sensibility? *London, B.A., 1879.*

SIGHT.

243. Describe the various sensations of which the Eye is the medium, showing the nature and extent of the knowledge of the external world which we thereby acquire. *London, B.A., 1874.*

244. Classify all the sensations connected with the Eye, and point out their comparative importance in relation to our knowledge of the external world. *London, M.D., 1879.*

245. Give the results of recent physiological research into the nature and conditions of the sensations of Colour, and inquire in the light of these researches into the relations of physiology and psychology. *London, D.Sc., 1880.*

246. Distinguish between the Sensation and the Mental Image of a Colour. By what intermediate steps are the two phenomena connected? and under what circumstances do they become confused? *London, M.A., 1880.*

247. Describe the minute structure of the Retina. What are believed to be the parts immediately influenced by the light? and upon what evidence is the statement founded? What is Young's

theory of Colour-sensation? Explain what is meant by positive and negative After-images, and how their occurrence may be explained. What is the explanation of single vision with both eyes, and of the circumstance that persons sometimes see double? *London, D.Sc., 1876.*

248. Write a brief account of Colour-Sensation and of Colour-Contrast, and discuss the various explanations offered of the latter. *London, M.A., 1884.*

249. State Hering's theory of the perception of Colour. In what respects is it superior to the Young-Helmholtz theory? *London, D.Sc., 1884.*

250. Describe the leading facts known as Visual Induction and Contrast, both monocular and binocular; also examine the explanations of facts of this kind offered by Helmholtz, Hering, and Wundt respectively. *Cambridge, Tripos, 1885.*

251. Explain fully and precisely what is meant by the following terms: Identical points of the Retinæ, Positive and Negative After-images, Horopter, Stereoscopic Brilliance; and state the substance of Hering's Theory of Colour-perception. *London, D.Sc., 1883.*

252. State carefully the various kinds of sensation involved in the Act of Vision. What do you understand by "Acquired Perceptions"? What, under your explanation, would be the Acquired Perceptions of Sight? *Owens College, 1880.*

253. If a writer were to assert that we begin by seeing all objects double, and only gradually learn to see them single, would he, in your opinion, have any grounds for this assertion? *London, B.A. Honours, 1880.*

254. Under what circumstances do objects appear single when seen with both eyes? How do you account for such single vision? *London, B.Sc., 1881.*

255. Why do we sometimes see an object double instead of single? Is there anything analogous to double images in the other senses? *London, B.A. Honours, 1878.*

256. Describe and explain the Binocular Field of Vision. What is meant by the Conflict of the Retinæ? Give instances, and discuss their bearing on the theory of binocular vision. *London, B.A. Honours, 1882.*

257. Unfold and examine the doctrine of identical retinal points. *Cambridge, Tripos*, 1884.

258. Explain the theory of the Stereoscope and of Binocular Vision generally. *London, B.A.*, 1877.

259. How do we see things erect when their retinal images are inverted? How do we see things singly with two eyes? *Civil Service*, 1881.

260. (*a*) There is a blind spot in the retina; (*b*) the retinal image is inverted; and (*c*) we have two eyes. What difficulties thence arise in the Theory of Vision, and how would you solve them? *University Coll., London*, 1883.

261. Do you think the fact of seeing a vision with two eyes needs to be accounted for? If so, how is it to be explained? Is there or is there not a similar problem as regards single audition with two ears? *Trinity Coll., Camb.*, 1883.

262. What analogical phenomena do the other senses offer to the fact of our seeing objects singly with two eyes? Remark upon such phenomena in general. *London, B.A.*, 1871.

263. Are direction and distance to any extent instinctive perceptions of Sight? Compare the early manifestations of human and animal intelligence in this respect. *London, B.A. Honours*, 1874.

264. Describe the spatial experiences of the blind, and show exactly what a blind man would gain in respect of spatial perception (1) by acquiring the use of one eye, (2) by acquiring the use of both eyes. *Trinity Coll., Camb.*, 1885.

265. By what means does the Eye estimate the real magnitude of objects? How is it that a room when empty looks smaller than when furnished? *London, B.A.*, 1878.

266. Indicate the part taken by the Retina and the Ocular Muscles respectively in the discrimination of visible magnitudes. *London, B.Sc.*, 1879.

267. Inquire into the way in which the movements of objects are perceived (*a*) by the moving eye, and (*b*) by the eye at rest. After looking for a time at a moving object, as a stream, stationary objects, as a bank, appear to move. How would you account for such an illusion? *London, B.Sc.*, 1882.

268. Explain how it is that, after following with the eye for

some time moving objects (as in looking out from a railway carriage), objects at rest appear to move. *London, B.Sc.*, 1878.

269. What perceptions are common to Sight and Touch? *London, B.A.*, 1873.

PERCEPTION.

270. Give definitions of Sensation, Perception, Imagination, and Conception, and point out the relations which exist between them. *London, B.A.*, 1879.

271. Distinguish carefully between Sensation, Perception, and Thought. Are remembered Sensations to be ranked as knowledge or feelings? *London, M.A.*, 1877.

272. Distinguish carefully between Sensation and Perception. *London, B.A.*, 1873.

273. Distinguish carefully between Sensations, Perceptions, and Images. Have we now any sensations without perceptions, or perceptions without images? *London, B.A.*, 1882.

274. Define external Perception. What difficulties does it suggest to the mental philosopher? Give proposed explanations of the most important. *Civil Service*, 1880.

275. What was meant by the *tertium quid* in Psychology? What philosopher first showed its inadmissibility, and how? *Cambridge, Tripos*, 1881.

276. What part does Thought play in the process of Perceiving? *Owens College*, 1884.

277. Define Presentation, and consider in what relation it stands to the activity of Thought. *Cambridge, Tripos*, 1885.

278. Distinguish between an Impression or Presentation and an Image or Representation, and show that both are concerned in Perceptions. Show too that external perceptions involve facts of movement as well as facts of sensation. *Trinity Coll., Camb.*, 1883.

279. "In bare, naked Perception, the mind is, for the most part, only passive." Examine this statement. *Oxford, Second Schools (Honours)*, 1878.

280. Explain the proposition that all Perception is a process of Classification. *London, B.A.*, 1878.

281. What do you understand by an Observation as distinguished from an Inference? Discuss the mental conditions of correct and trustworthy observation, and the bearings of these on the value of testimony. *Cambridge, Tripos*, 1885.

282. Give a careful analysis of the mental elements involved in your perception of the pen you hold in your hand. *Edinburgh, M.A.*, 1885.

283. Enumerate the mental elements and processes involved in perceiving an orange a yard off.

How would this be answered by Locke, Kant, Spencer? *Cambridge, Tripos*, 1881.

284. Take any external object as perceived by sense, say an orange, and give a full account of the experience according to the theory of Associationism; in particular, explaining the appearance of oneness and interfusion of the qualities. *London, B.A. Honours*, 1883.

285. Dr. Johnson, on one well-known occasion, kicked his foot against a stone. Give a careful psychological account of the process by which he came to know that (1) *he kicked* (2) *his foot* against (3) *a stone*. *Edinburgh, M.A.*, 1885.

286. Explain the steps by which we come to know Things (or Substances), having attributes and existing in space and time. *London, B.A. Honours*, 1882.

287. Analyse any case of Perception of an individual object, so as to bring out the several kinds of mental elements involved in it. *Owens College*, 1881.

288. Analyse the content represented in any case of matured Perception, and trace, so far as possible, the history of the several constituents. *Owens College*, 1884.

289. Make a careful analysis of what is involved in ascertaining that two objects are (1) qualitatively the same, (2) numerically the same. Examine the view that all intellection is ultimately classification. *Trinity Coll., Camb.*, 1885.

290. Give a brief account of the psychological and physiological processes which are involved in the act of recognising the visible symptoms of a particular disease. *London, M.S.*, 1880.

KNOWLEDGE OF SPACE : LOCALIZATION.

291. Distinguish between the localization of sensations within the organism of their projection beyond it.

Explain how it is that subjective auditory sensations are frequently referred to the ear itself. *London, B.Sc.*, 1882.

292. Why do we refer some sensations vaguely to the interior of the body, others definitely to its surface, while still others appear to us as qualities of objects outside the body—not, in the first instance, as sensations at all? *University Coll., London*, 1883.

293. Explain the bearing of the doctrine of “Local Signs” upon the psychological theory of Extension.

Why does the Coloured Spectrum appear as extended in space, and not the Musical Scale? *London, B.A. Honours*, 1883.

294. Explain and criticise the hypothesis of Local Signs. Do you regard it as necessary to a psychological theory of Space? What evidence is there in its favour? *London, D.Sc.*, 1882.

295. What is a “local sign”? How far are these signs supposed to be original, and how far acquired? Is the evidence for the existence of local signs physiological or psychological?

Are local signs in any way concerned in the imagination of space? *Trinity Coll., Camb.*, 1885.

296. Explain carefully the several data combined in the localizing judgment. For what reasons do you regard localization as an acquired power? Select for illustration (*a*) localization of pressure on the surface of the body, (*b*) the visual intuition of depth or distance. *Owens College*, 1881.

297. Consider carefully the view put forward by Müller and Hamilton, that the extension of the Organism is a primary fact of conscious experience. How, on their view, would extra-organic localization be accounted for? *Owens College*, 1880.

298. State and criticise various theories as to the origin of our knowledge of Space. *London, D.Sc.*, 1878.

299. Has a congenitally blind man a different idea of Space from ordinary people? *London, B.Sc.*, 1880.

300. Why are the Sounds of the musical scale not apprehended by us in an extended order like the Colours of the Spectrum?

In answering this question, determine generally the conditions of the perception of Extension. *University Coll., London, 1882.*

301. Mention any facts showing that our spatial discrimination varies from sense to sense, or within the same sense at different parts of the organ; and consider their bearing on the question of the origin of our notion of space. *London, B.A., 1885.*

302. In estimating distance discriminate exactly between the element contributed by the Eye and the element contributed by Association. *Civil Service, 1880.*

303. Examine psychologically the distinctions that may be drawn between (a) tactual space, (b) visual space, (c) space as imagined, (d) space as conceived. *Cambridge, Tripos, 1885.*

304. What are the points at issue in the controversy as to the nature and origin of our notions of Time and Space? *London, B.A. Honours, 1874.*

305. Explain any of the methods by which it has been attempted to show that the space order of sense experience is due to association between passive and motor sensations. Remark critically upon the view. *Owens College, 1880.*

306. Have we any direct perception of direction and distance; and if so, to what extent and through what senses? *London, M.A., 1877.*

307. Whence do we derive our ideas of Distance, Substance, Form? *Civil Service, 1882.*

308. What exactly do you understand by Solidity, as a primary attribute of matter? Indicate the process by which we come to acquire this idea. *Cambridge, Tripos, 1882.*

309. "The soul, by a spontaneous reaction against the organic forces in the midst of which it finds itself, engenders the intuition of space; while the forces against which we react provoke in us the various determinations of tactile and optical extension, which we are in the habit of calling things without." *Cambridge, Tripos, 1872.*

310. Examine the following:

"Our senses give us a direct and distinct notion of the primary qualities, and inform us what they are in themselves. But of the secondary qualities, our senses give us only a relative and obscure notion." *Cambridge, Tripos, 1885.*

(See Questions 209-211, 224, 226, 264-266.)

KNOWLEDGE OF TIME.

311. What do you know of the opinions of philosophers as to the origin of our ideas of Time? *London, B.A., 1876.*

312. To what extent are we able to estimate subjectively length of time or duration? What length of interval are we best able to measure independently of objective standards, and how would you account for the fact? *Cambridge, Tripos, 1884.*

313. Analyse our subjective perception of Time, and compare this with our scientific conception of it.

Sight is often called the Space-sense pre-eminently: has any sense a similar pre-eminence as regards time? Mention facts illustrative of your answer. *Trinity Coll., Camb., 1880.*

314. Give some of the conditions which determine our estimate of Duration. How is it that a past event which has deeply interested us appears nearer than an indifferent event which in reality is equally remote? *London, B.A. Honours, 1878.*

315. Under what conditions does a given period of time appear short or long (1) while passing, (2) in retrospect? What explanation would you give of these facts? *London, B.Sc., 1881.*

316. Give some account of our natural and acquired powers of estimating periods of time, noticing any peculiar personal or professional developments of this power. *Cambridge, Tripos, 1882.*

317. Make a careful psychological analysis of what is implied in perceiving (1) Succession, (2) Duration. *Trinity Coll., Camb., 1883.*

318. Distinguish between a succession of perceptions and the perception of succession, and make a careful psychological analysis of the latter. *London, B.Sc., 1883.*

319. Distinguish between the perception and the conception of Time; and give a psychological analysis of the perception of Duration. *Trinity Coll., Camb., 1885.*

320. How do we estimate *Duration* of Experience? To what errors is such estimate liable? *Owens College, 1884.*

321. Explain the perception of Motion. *Cambridge, Tripos, 1881.*

322. How do the conceptions of Present, Past and Future arise? (See Questions 239, 1380.)

KNOWLEDGE OF SELF.

323. In what way do you consider that the mind obtains the idea of Self? What intellectual powers are presupposed in the possession of the idea? *London, B.A. Honours, 1880.*

324. Exhibit fully the psychological development of the popular conception of Self, taking special account of the following factors :

(1) The body in relation to the external world, (2) the contrast of perception and imagination, (3) social life, (4) language and proper names, (5) popular metaphysics or "animism." *London, D.Sc., 1882.*

325. An account of the steps by which common thought advances to the conception of a Soul or Mind ; discussion of the scientific meaning of the conception ; and an examination of the prevalent theories concerning it. *Cambridge, Tripos, 1885.*

326. Characterize the conviction of Self or Personal Identity. Can it be accounted for on the theory that all which the Mind contains is derived from experience through the senses? *London, B.A. Honours, 1874.*

327. Describe fully the data involved in the recognition of the Body as distinct from extra-organic things ; and give an account of the manner in which you conceive the recognition to come about. *Cambridge, Tripos, 1885.*

328. Describe the steps by which we attain to the popular conception of Self, taking special account of the following factors :

(1) The body in its relation to the external world.

(2) The contrast of perception and imagination.

(3) Language and proper names. *Trinity Coll., Camb., 1883.*

329. Admitting a distinction similar to that drawn by Kant between the pure and the empirical Ego, (1) give a careful psychological account of the origin and growth of the conception of the empirical Ego, and (2) discuss the relation of this conception to that of the pure Ego. *Edinburgh, M.A. Honours, 1884.*

330. What evidence may a man have of the existence of other minds than his own? *Cambridge, Tripos, 1880.*

(See Questions 101-103.)

MEMORY.

331. Distinguish the processes of Mind which we sum up under the word Memory. Can you form any idea of the physical explanations of Memory? *London, B.A., 1877.*

332. Is Memory a simple mental operation? or can it be resolved into more elementary processes? How is it we can often recall the initial letter of a person's name without being able to recall the whole name? *London, B.A., 1879.*

333. State the chief laws of Memory, distinguishing between the conditions of temporary and of permanent, and between those of involuntary and voluntary, memory. *London, M.S., 1882.*

334. Define the terms Retentiveness, Memory, and Recollection. Compare together the "re-representations" concerned in Perception, in Imagination, and in Generalization. *Cambridge, Tripos, 1885.*

335. How does Recollection differ from Memory? When we have forgotten the name of some person, what means have we of recovering it? Why do we sometimes find it more difficult to recall the name the harder we try? *London, Art of Teaching, 1885.*

336. What is Memory as it presents itself in the mature mind? Birds return often to the same country year after year, and build their nests in the same places and after the same fashion: do you call these cases of memory? *London, B.A., 1872.*

337. Distinguish between Reproductive Imagination, Memory, Constructive Imagination, Expectation.

Specify the principal conditions determining the permanence with which a given impression is retained, and the ease with which it is reproduced. *Civil Service, 1885.*

338. What different ways are there of conceiving of the process of mental reproduction or revival of impressions? Are the commonly accepted Laws of Association ultimate laws? if not, how would you resolve them? *Cambridge, Tripos, 1884.*

339. Give some account of the circumstances which determine the degree of retentiveness of past experience. *Owens College, 1884.*

340. Enumerate the general conditions determining the degree of retentiveness of impressions, and explain in particular the effect of repetition. *Owens College*, 1881.

341. Mention any of the conditions which appear to determine the degree of retentiveness for impressions, and illustrate some of the more prominent differences of retentive power. *Owens College*, 1880.

342. Discuss the question whether there are original peculiarities in the capacity of different Memories for taking cognisance of different classes of phenomena. Is any light thrown on this subject by the circumstances under which obliviscence is brought about by old age, disease, etc.? *London, B.A. Honours*, 1873.

343. Is there any natural or necessary limit to the mental acquisitions of an individual? How would you proceed to estimate the ordinary extent of mental acquisitions? *London, B.Sc.*, 1880.

344. Describe accurately the facts commonly included under Memory, and, avoiding physical analogies, consider how far they can be *psychologically* explained.

What light does Physiology throw on this subject? *Trinity Coll., Camb.*, 1880.

345. Give an account of the main features of the process known as the Revival of Presentations. What is meant by the immediate, and what by the mediate, reproduction of presentations? Point out the bearing of recent experiments on the nature of the process. *London, D.Sc.*, 1883.

346. What do you understand by a Representation or Image? Enumerate briefly the several circumstances on which the reproduction of an image depends.

You remember, say, last Christmas, and are expecting next; point out then the elements common to these two states of mind, and explain at length the elements peculiar to each. *Trinity Coll., Camb.*, 1883.

347. Explain and illustrate Bain's remark: "In the same operation that fixes in the mind a train of ideas formed from sensations the individual ideas become self-sustaining." *Cambridge, Tripos*, 1872.

348. Point out some of the ways in which we may be deceived as to the remembrance of past experience, and consider generally the distinction of Remembering from Suggestion. *Owens College*, 1884.

349. Give a full analysis of the process of "learning by heart" a verse of poetry. *London, Art of Teaching*, 1885.

350. Some psychologists have maintained that Memory is the fact to explain, others Forgetfulness. Explain the difference. *Trinity Coll., Camb.*, 1883.

351. Some psychologists have maintained that Memory is the fact to be accounted for; others that it is Forgetfulness. Explain this difference, and give your own views. *London, B.A. Honours*, 1883.

352. Discuss the following statement: "We ought rather to explain why we forget, than why we remember." *Trinity Coll., Camb.*, 1875.

353. What is meant by the Law of Obliviscence? Give illustrations of its action. *London, B.A.*, 1881.

354. Some of our past experiences we may be supposed to have forgotten absolutely; others which we should never recollect may yet be recalled by appropriate circumstances; while others still, though absent from our present consciousness, we can revive at any moment. What explanation would you offer of these several states of mind? In your answer, carefully distinguish between the psychological and the physiological aspect of the problem. *London, B.Sc.*, 1882.

355. What are the more obvious relations between Memory and the Physical condition of the human body? Describe the usual variations in the power and character of Memory from early infancy to extreme old age. *London, B.Sc.*, 1877.

356. Having regard to theories of Sensation and Memory, how do you explain the fact that Beethoven composed many of his greatest works, including the Choral Symphony, after he had become stone-deaf? *London, B.Sc.*, 1880.

357. Analyse the state of mind known as Expectation, and compare the expectation of an event (*a*) with the remembrance of one, and (*b*) with the mere imagination of one. How do the proportions of these states alter as life advances? and how would you explain the alteration? *Cambridge, Tripos*, 1884.

358. What are the most important distinguishing marks of impressions and images? Explain how it happens (*a*) that we so rarely mistake faint impressions for images, and (*b*) that we are able to imagine or represent vivid impressions as such without taking our images to be impressions. *Cambridge, Tripos*, 1884.

(See Questions 140-166).

IMAGINATION.

359. Set out the various uses of the term Imagination, and trace the relation among them. *Civil Service*, 1881.

360. Is it possible to give to the term Imagination a precise scientific connotation? If so, how would you distinguish Imagination from Memory? *London, B.A. Honours*, 1881.

361. "Imagination and memory are but one thing, which for divers considerations hath divers names. Much memory is called experience" (*Leviathan*). Point out how far these statements are true, and in what respects they are incomplete. *Trinity Coll., Camb.*, 1876.

362. Define and explain Recollection and Imagination. By what marks is each distinguished from Sense-perception? *Edinburgh, M.A.*, 1885.

363. Explain the difference between imagining and remembering that you were at a particular place at a particular time yesterday. *University Coll., London*, 1885.

364. How would you distinguish Memory from Imagination? Does it seem possible for the individual to confuse Memory and Imagination? If so, how? By what means can we voluntarily recall an *idea*? *Owens College*, 1880.

365. How would you distinguish Memory from Imagination?

Is it possible that there should be illusion of memory? If so, what explanation would you offer of their existence? *Owens College*, 1881.

366. How would you distinguish Imagination from (*a*) Thought, (*b*) Memory, or (*c*) Expectation? *Owens College*, 1884.

367. Distinguish between the modes of action of the imagination in Reverie, Artistic Creation, and Scientific Discovery. *Trinity Coll., Camb.*, 1876.

368. What do you understand by Visualization? Estimate its importance in scientific pursuits. *London, B.A. Honours, 1880.*

369. Write a brief account of recent investigations into what has been called Visualization or Visual Representation. Is there any ascertained connexion (1) between distinctness of vision and visualization, and (2) between distinctness of visualization and distinctness of thought? *London, B.A. Honours, 1884.*

370. "There is no thought without Imagination." Offer an interpretation of this statement. *Owens College, 1884.*

371. [Discuss] the relation of Imagination and Thought. *Cambridge, Tripos, 1884.*

372. How far is Reasoning independent of Imagination? *Oxford, Second Schools (Honours), 1879.*

373. Show what part in the process of cognition is ascribed by Kant to Imagination.

How far has this factor been recognised in other theories of Knowledge? *Cambridge, Tripos, 1880.*

374. Discuss the use and abuse of the Imagination in reference to the progress of Science. *Cambridge, Tripos, 1882.*

375. Copyright in works of poetry, fiction, and art is defended on the ground that such works are *created* by the author or artist. Analyse the meaning of the verb "create" in this relation. *London, B.Sc., 1880.*

376. Every exercise of Imagination is accompanied by a belief in the real existence of the thing imagined. Criticise, giving careful explanation of the meaning you assign to the several terms of the proposition. *Owens College, 1884.*

377. Comment on Dugald Stewart's doctrine, that Imagination is always accompanied by a momentary belief in the real existence of that which is imagined. What application does the doctrine find in the case of Dreams? *Owens College, 1881.*

ILLUSION, DREAMING.

378. What is meant by an Illusion of the Senses? Are such illusions reconcilable with the hypothesis of original or innate forms of perception? *London, B.A. Honours, 1878.*

379. Define Illusion and Hallucination, and name the psychical and physical conditions of each. How far do you consider the study of abnormal perception is fitted to throw light on the nature of normal perception? *London, D.Sc.*, 1880.

380. By what marks are Sensations or Impressions psychologically distinguishable from Images or Ideas? What is meant by the phrase "Subjective Sensation"? *London, M.D.*, 1881.

381. Describe the characteristics by which Impressions may be distinguished from Images, mentioning circumstances under which one or more of these distinctions fails, so that hallucination results. *London, B.Sc.*, 1883.

382. If a man is watching a train about to start, and is vividly expecting its movement, he may fall into the illusion that it begins to move before it actually does so. How would you explain such an error? *London, B.A. Honours*, 1880.

383. Why does an object, perceived as single between the two fingers in the normal position, appear double between crossed fingers? Explain also the corresponding phenomenon in vision. *London, B.Sc.*, 1883.

384. Enumerate some of the more important forms of Illusion of the Senses, and consider the nature of such illusion generally. How would you distinguish Illusion from (a) After Images, (b) Hallucination, (c) Dream Phantasms? What are the principal sources of the ideas making up dream experience? *Owens College*, 1880.

385. Distinguish between Hallucination and Sense Illusion. Describe some of the chief forms of Sense Illusion. *Owens College*, 1881.

386. Distinguish the following: Retentiveness, Memory, Recollection; Imagination, Fancy; Subjective Sensation, Hallucination, Illusion, Delusion. *London, M.S.*, 1884.

387. How do you account for our belief in the reality of events represented in dreams? *Owens College*, 1884.

388. How would you explain the seeming reality of dreams? It is a common experience in dreaming to find that slight sensations have appeared with greatly exaggerated intensity. Can you account for this, or mention any psychological facts which suggest an explanation? *London, B.A. Honours*, 1881.

389. Give the distinctive features of the mental states known as Reverie, Somnambulism, and Double Consciousness. Have you any explanation to offer of these and cognate states? *London, B.A. Honours, 1877.*

390. Explain the state of Sleep. When asleep, do we always dream? How do we know when we are awake? *Cambridge, Tripos, 1881.*

391. Give any different opinions known to you as to the cause of Sleep; and explain how sleep affects the sensory, intellectual, emotional, and volitional phenomena of Mind; and conclude with an opinion upon the question whether the mind is always conscious during ordinary sleep. *London, B.Sc., 1877.*

CONCEPTION.

392. How do you define the terms Conception and Imagination? Distinguish carefully between the meanings of the word "conceive" in the following sentences:

I cannot conceive a disembodied spirit.

I cannot conceive that twice two should make five. *London, B.A., 1872.*

393. Explain the following propositions, and discuss the grounds on which they have been affirmed, distinguishing different meanings of the term "inconceivable":

(a) "Extension alone will exhibit to us two pairs of contradictory inconceivables."

(b) "It is impossible to conceive motion becoming rest or rest becoming motion." *Cambridge, Tripos, 1884.*

394. Explain the process of forming General Notions, and consider how far our knowledge of it enables us to determine the probable origin of language. *Trinity Coll., Camb., 1875.*

395. Explain fully the psychological steps involved in the formation of a Concept or Notion. What are the laws determining the validity of the process? Are modern psychologists agreed as to the nature and value of the result? *London, B.A. Honours, 1874.*

396. How are Notions or Concepts formed? Analyse the mental process in thinking of a straight line as defined by Euclid. *London, B.A.*, 1882.

397. Discuss different theories of the meaning and origin of General Names. *Civil Service*, 1882.

398. Describe the whole process of arriving at the knowledge of Generals. *London, B.A.*, 1871.

399. Distinguish between the doctrines of Nominalism, Ultra-Nominalism, and Conceptualism. Mention some of the principal philosophers who have upheld each of these doctrines. *London, B.A.*, 1876.

400. What do you understand by the doctrine of Nominalism? State what you know of its history. *Civil Service*, 1881.

401. Give an account of the psychological questions at issue between Nominalists and Conceptualists, and state how you would yourself resolve them. *Trinity Coll., Camb.*, 1883.

402. Explain the relation of Concept and Image, referring to the historical controversy between Nominalism and Conceptualism. *H. S.*

403. It is sometimes said that an intelligent dog will recognise any member of the class beggars as such. Inquire what is likely to be the real nature of the recognition, and whether it involves the possession of general idea. *London, B.A. Honours*, 1880.

404. What do you understand by Thought? Point out the function of Thought in the formation of Notions; and how are they distinguished psychologically and logically? *Owens College*, 1880.

(See Questions 420-424.)

LANGUAGE.

405. Analyse the faculty of Language, both spoken and written, with a view to classifying its morbid conditions. *London, M.S.*, 1883.

406. Describe the primary attributes of Intellect. Explain the dependence of the higher forms of Intellect upon Language. *London, M.D.*, 1881.

407. Distinguish Thought from other modes of Intellection; and then consider how far it is possible, or not possible, to think without some kind of Language. Is speech of any account for Sense-perception? *University Coll., London*, 1882.

408. Language is a system of signs. Are these signs of concepts, things, or mental operations? *Cambridge, Tripos*, 1872.

409. What is a Sign? How do Signs come to be used? Give an analysis of the state of mind called "conceiving," or "having a general notion." *Owens College*, 1884.

410. What do you mean by Language? How do you distinguish it from the Expression of Emotion? Since names are not naturally attributes of things, why does language afford us so much aid in conception? Is it indispensable? *Trinity Coll., Camb.*, 1880.

411. Describe briefly the facts known as (1) Atactic Aphasia, (2) Amnesic Aphasia, (3) Word Blindness, (4) Word Deafness; and discuss their bearing upon psychological inquiry. *Cambridge, Tripos*, 1885.

412. Taking the case of an ordinary person hearing the opening stanza of Gray's "Elegy," or other such stanza, for the first time: carefully examine the nature of the images that rise in his mind, so as to exhibit the relations of Language and Imagination in Thinking. *Trinity Coll., Camb.*, 1885.

413. Give the main conclusions reached by recent research in the physiology and pathology of speech, pointing out the connexion of these results with what is known by psychological observation concerning the relations of speech and thought. *London, D.Sc.*, 1883.

414. Give what seems to you the most probable psychological account of the origin and early development of Language, taking note of (1) vocalization as a means of emotional expression; (2) of onomatopœia, direct and indirect; and (3) of the connexion between gesture and speech. *London, B.A. Honours*, 1884.

415. Give an outline account of what you take to be the most probable psychological theory of the origin and early growth of Language. *Trinity Coll., Camb.*, 1883.

JUDGMENT, REASONING.

416. Give a *psychological* account of Judgment, and discuss the connexion (1) between judgment and "feelings of relation," and (2) between judgment and association of ideas. *Cambridge, Tripos*, 1885.

417. Describe briefly the psychological questions connected with Judgment, distinguishing between the psychological and the logical treatment of Judgment. *Cambridge, Tripos*, 1884.

418. Examine the relation in which the three modes of Thought, distinguished as Conception, Judgment, and Reasoning, stand to one another, especially considering how far and in what way any of them may be regarded as more fundamental than the others. *University Coll., London*, 1885.

419. What exactly is meant by saying that we "understand" a proposition? Take, for examination, some proposition in which both the subject and the predicate are abstract terms. *London, B.A.*, 1874.

420. What is meant by an Innate Idea? Is the hypothesis of Innate Ideas compatible with the doctrine that all knowledge is derived from experience? *London, B.A.*, 1878.

421. Give a history of the theory of Innate Ideas. Examine the arguments adduced to disprove the existence of an innate principle of right in man. *Cambridge, Tripos*, 1882.

422. How does the Evolutionist's hypothesis of "inherited dispositions" differ from the old conception of "innate ideas," and the later conception of "*à priori* mental forms"? *London, B.A. Honours*, 1881.

423. What is meant by Categories of Thought? and how far are they essential in the interpretation of nature? *London, M.A.*, 1877.

424. Explain Ideas of Relation, and give some of the more famous classifications of the relations discoverable in cognition. Can they all be reduced to those of identity and difference? *London, D.Sc.*, 1878.

425. Give what you take to be the ultimate psychological analysis of the process of Reasoning. *London, B.Sc.*, 1883.

426. What do you regard as the fundamental mental operations in Reasoning? How would you define the range of this operation in mental life? *London, D.Sc.*, 1880.

427. Discuss the psychological correctness of calling reason a distinct and unique faculty. Comment, in this connexion, on the expressions, "sensuous sign," "sense-judgment," "logic of feeling." *Cambridge, Tripos*, 1884.

428. What do you regard as the fundamental mental operation in Reasoning? How would you define the range of this operation in mental life? *London, D.Sc.*, 1880.

429. Reasoning has been defined as an act of Mediate Comparison. What mental powers are involved in such an act? and how far are they possessed by the lower animals? *London, B.A.*, 1875.

430. Explain, as fully as you can, the meaning and implications of the terms Reason and Rational. *London, B.A. Honours*, 1877.

431. How would you distinguish between Reasoning and a train of ideas connected in the way of Suggestion or Association? *Owens College*, 1884.

432. The process of Thinking : the relation of the logical connexion of ideas, and their psychological association ; the characteristics of Thought as an activity ; how it is aided by Language ; its psychological motives ; and the nature of intellectual pleasures and pains [*for Essay*]. *London, M.A.*, 1883.

433. Analyse carefully the state of mind of one who is thinking out a problem or guessing a riddle. *London, B.A.*, 1881.

434. Give a psychological analysis of what you take to be the mental processes involved in poetical composition and in scientific discovery respectively. *Cambridge, Tripos*, 1881.

435. Discuss the question whether there is any distinction between what may be called the inductive and the deductive capacity and disposition. *London, B.A.*, 1872.

436. Examine the grounds and value of the distinction between the Practical and Speculative Reason. *Oxford, Second Schools (Honours)*, 1881.

INTUITION.

437. Distinguish between the various senses in which the word "Intuitive" has been employed. *Oxford, Second Schools (Honours)*, 1881.

438. Distinguish between Sensations and Rational Intuitions, and exemplify the latter. *London, B.A.*, 1876.

439. In actual working of the mind, are Intuition and Thought separate and independent Energies? Are there any known physical antecedents of the processes included under the latter term? *London, B.Sc.*, 1877.

440. How would you distinguish between Sensation and Intuition? Illustrate by reference to the sense of touch, giving a careful statement of what you take to be Tactual Sensation proper. What kind of sensations would you class under the general term, "Motor Sensations"? *Owens College*, 1881.

(See Question 639.)

FEELING, CLASSIFICATION OF EMOTIONS.

441. Explain generally the position of Feeling, and consider the grounds for distinguishing kinds of Feelings. *Owens College*, 1884.

442. Explain the various senses in which the word Feeling has been used in psychology, and trace any connexion between them. *London, B.A.*, 1883 (*special*).

443. Bring out the special character of Emotion as distinguished from Sense-feeling. Why cannot Emotions be classified as determinately as Sensations? Are there any kinds of Emotion native and original to the mind as the Senses are? *University Coll., London*, 1882.

444. State the distinguishing characteristics of Sensation and Emotion, and examine the relation of these two classes of mental phenomena. Illustrate by reference to Fear and Anger, and the Sensations connected with them. *Cambridge, Tripos*, 1876 (*altered*).

445. Define Emotion. Show the dependence of the Emotions on Sensation and Intellect, and classify them. *Civil Service.*

446. What reasons may be urged for and against regarding Emotion as a phenomenon of the intellectual side of mind? *London, D.Sc., 1880.*

447. How would you distinguish Feelings from Cognition? Classify the chief forms of Feeling, and explain the general principles of Relativity, Contrast, and Association, as applied to them. *Owens College, 1881.*

448. Consider whether *Feeling* has any meaning apart from *Thought*, referring to the following:

“No feeling, as such or as felt, is a relation. . . . Even a relation between feelings is not a feeling or felt. A feeling can only be felt as successive to another feeling, but the terms of a relation, . . . even though the relation be one of succession, do not succeed one another” (*Green*).

Has *Thought* any meaning apart from *Feeling*? *Edinburgh, M.A. Honours, 1884.*

449. What do you understand by qualitative distinctions among Feelings? In what relation to Feeling, as a whole, do you place Emotion? Explain what you mean by (a) the Expression, (b) the Repression, of Emotions. *Cambridge, Tripos, 1885.*

450. What do you understand by the intellectuality of Feelings?

Make a list of classes of Feelings in the order of their intellectuality, and state any laws of Feeling which concern this quality of them. *Cambridge, Tripos, 1880.*

451. To what extent do you consider the analysis of an Emotion to be possible? Point out the bearing of your answer on the problem of classifying the Emotions? *Cambridge, Tripos, 1884.*

452. Emotion: its definition and nature; classification of the Emotions, and Theories of Emotional Expression [*for Essay*]. *London, M.A., 1883.*

453. Explain what you understand by Emotion, and examine the following: “There are three prime sources of Emotion—the Senses, Love, and Anger.” *London, M.A., 1884.*

454. Give a classification of the Emotions, and explain and defend it. *Civil Service*, 1882.

455. State fully the difficulties in the way of good scientific classification of the Emotions; and say how far you consider existing classifications to have been successful in surmounting these difficulties. *London, D.Sc.*, 1881.

456. In what different ways has it been attempted to classify Emotions? Why is their classification specially difficult? *University Coll., Lond.*, 1885.

457. Define and enumerate the leading emotions. What are the difficulties in the way of a satisfactory and exhaustive classification of the Emotions? *London, M.A.*, 1878.

458. Compare any two of the chief classifications of the Emotions with which you are acquainted. *London, B.A.*, 1882.

459. Give an outline of the principles in accordance with which you consider that the Emotions should be classified. *Cambridge, Tripos*, 1882.

EXPRESSION OF EMOTION.

460. What is meant by the Expression of the Emotions? How far do the various forms of emotional expression admit of explanation? *London, B.Sc.*, 1881.

461. How would you explain the fact that the various emotions have a uniform, or approximately uniform, mode of expression among all races of mankind? *London, B.A.*, 1880.

462. Upon what principles would you propose to explain the Expression of Emotion? Does Emotional Expression afford a sufficient explanation of the beginnings of Voluntary Action? *London, B.A.*, 1882.

463. What do you understand by the Law of Diffusion? Consider the connexion between the Emotional Expression and Purposive Action. *London, B.Sc.*, 1883.

464. Discuss the relation of Emotion to what are called its "Bodily Concomitants," considering to what extent these latter, or their psychical effects, constitute an integral part of the Emotion and contribute to its characteristic quality. *Cambridge, Tripos*, 1884.

465. What is meant exactly by saying that an emotion can be inherited? Discuss the question whether there are inherited emotions in the case of man. *London, B.A., 1881.*

466. Write a brief essay on the Relations of Feeling and Action. *Trinity Coll., Camb., 1882.*

467. Give the mental and physical sides of the process known as the control of emotional excitement. *London, B.Sc., 1878.*

468. Show, by help of psychological and physiological consideration, how it is that feeling is sometimes a furtherance of, sometimes a hindrance to, intellectual activity. *London, B.Sc., 1879.*

469. Inquire carefully into the meaning of saying that a feeling is instinctive. Is there any definite criterion by which we may ascertain what emotions, in the case of man, are instinctive? *London, D.Sc., 1881.*

470. Classify the causes of Laughter, and inquire whether they are reducible to one principle. *London, B.Sc., 1880.*

471. Investigate the cause and uses of Laughter. *London, D.Sc., 1878.*

472. Should a theory of Laughter, in your opinion, cover the facts derived from the study of different periods of life, different races of man, different species of animals? Do any current theories appear to you to give an adequate account of these facts? *London, D.Sc., 1881.*

PLEASURE AND PAIN.

473. What do you consider to be the proper place of Pleasure and Pain in a classification of mental phenomena? *London, B.Sc., 1879.*

474. Pleasure has been defined as the regular and easy exercise of the faculties. Examine the accuracy and completeness of this view. *London, B.A. Honours, 1873.*

475. Discuss the question whether Pleasure is something more than a mere satisfaction of desire. *London, B.A., 1879.*

476. Compare any two modern theories of Pleasure and Pain with a view to illustrate the difficulties of bringing all the phenomena under one single law or principle. *University Coll., London, 1883.*

477. Describe Aristotle's or Hamilton's theory of Pleasure and Pain, and criticise it. *London, B.A., 1877.*

478. Discuss the difficulties that lie in the way of a general theory of Pleasure and Pain. *Cambridge, Tripos, 1885.*

479. Discuss, in the light of recent psychological theories, the question whether all varieties of Pleasure and Pain are reducible to one principle. *London, D.Sc., 1880.*

480. Is it true that pleasure uniformly accompanies actions beneficial to the organism? So far as this law is correct, how is it to be accounted for? *London, B.A. Honours, 1878.*

481. "Pleasure will eventually accompany every mode of action demanded by social conditions." Examine this doctrine of the *relativity of pleasure*. *Civil Service, 1885.*

482. Indicate the laws which determine the rise of Pleasure and of Pain. Consider the ways in which it has been attempted to measure the relative values of different pleasures and of different pains. *Edinburgh, M.A., 1885.*

483. Examine the doctrine that Excitement is a form of feeling distinct from Pleasure and Pain. Also consider how far and in what sense it can be maintained that Pleasure or Pain admits of revival and of association with particular objects or actions. *London, B.A. Honours, 1883.*

484. It is said that a certain admixture of pain intensifies a pleasure. What facts can be alleged in support of this statement? and how would you account for the effect here indicated? *London, B.Sc., 1882.*

485. Examine carefully into the effect of change or contrast of mental state on the intensity of pleasures and pains.

Illustrate and explain the so called "negative pleasures." *London, B.A. Honours, 1882.*

(See Questions 556, 557.)

ANALYSIS OF VARIOUS FEELINGS.

486. Analyse Sympathy. State what it includes ; and give its connexion with Tender Feeling. *Civil Service.*

487. Examine the question whether compassion is a distinct principle or resolvable into others. What is the end of compassion, and what renders it practically important. *Cambridge, Tripos, 1872.*

488. Analyse the Emotion of Malevolence, and compare the pleasure of Malevolence with that of Benevolence. How far does Intellectual and Moral Culture destroy the capacity for this pleasure? *London, B.Sc., 1882.*

489. Analyse the sentiment of Reverence for (1) Rank, (2) Merit ; and discuss its origin. *Trinity Coll., Camb., 1877.*

490. Do (1) Pride, (2) Love of Cruelty, admit of analysis into feelings simpler than themselves? *Oxford, Second Schools (Honours), 1878.*

491. Define briefly the following : *hatred, envy, jealousy ; pride, vanity, self-respect ; anxiety, shyness, suspicion.* *Civil Service, 1885.*

492. Analyse the pleasure of gambling. *Cambridge, Tripos, 1882.*

493. Examine the grounds of the love of Gambling, and the nature and legitimacy of the ethical objections to it. *London, B.A. Honours, 1874.*

494. How would you explain the extreme interest excited by important boat races, games of cricket, etc.? *London, B.A. Honours, 1880.*

495. Distinguish carefully between the different kinds of Mental Force which combine to impel people to visit the scene of a great catastrophe, as the recent collision on the Thames. *London, B.A. Honours, 1878.*

496. Examine carefully into the sources of pleasure in ordinary field sports. Do the facts seem to you to support the idea that the infliction of pain causes pleasure? *London, B.A. Honours, 1881.*

497. What do you understand by sense of Power? Is it more properly designated Sense or Emotion? Into what kinds of Emotion does it enter as a special factor? *London, B.A., 1885.*

498. What is meant by the Sense of Shame

Inquire into the circumstances which excite this feeling, with a view to determine its exact relation to Conscience or the Moral Sentiment. *London, B.A. Honours, 1882.*

499. Analyse the emotion known as the Fear of Death. *F. R.*

500. What is meant by the Ethical Emotions? and how are they distinguished from other emotions? *London, B.A. Honours, 1873.*

(See Questions 1180-1202.)

ÆSTHETIC FEELINGS.

501. Set forth the character of the Feelings called Æsthetic. Why are they so called? *London, B.A., 1883 (special).*

502. What marks off a crude from a cultivated Æsthetic Taste? Indicate the principal stages in the development of the latter out of the former. *London, B.A. Honours, 1878.*

503. Give a concise account of what are called the Æsthetic Emotions or Sentiments, and consider how far they serve to explain the causes of feeling generally. State and examine Mr. Spencer's doctrine concerning these "sentiments." *Trinity Coll., Camb., 1885.*

504. Explain the importance of the association of ideas in the theory of Beauty. *London, B.A. Honours, 1877.*

505. Is there, in your opinion, any way of determining the precise part played by Association in the Effects of the Fine Arts? Discuss the question by a reference to the arts of Music and Architecture. *London, B.A. Honours, 1881.*

506. Characterize (1) the pleasures and pains of Sense, and (2) the pleasures and pains of Intellect, so as to exhibit their connexion with Æsthetic pleasure and pains.

How do you account for the use of names of one class of sensations as descriptive epithets of another; as when colours are called warm, cold, "loud," heavy, etc.? *London, B.A. Honours, 1884.*

507. Analyse the feelings aroused in the mind of an ordinary tourist by the spectacle of Alpine Scenery. *London, B.A., 1880.*

508. Analyse the sources of Beauty in the case of a Gothic

cathedral. (You are at liberty to substitute another instance of complex beauty, if you prefer it.) *London, B.A. Honours, 1877.*

509. How far is it possible to arrive at a Standard of Beauty as regards the human face? *London, D.Sc., 1878.*

510. Investigate the nature and determining conditions of the feeling of the Sublime. *London, B.A. Honours, 1874.*

511. Define the Tragic, and analyse the feeling it excites. *London, B.A. Honours, 1885.*

512. Explain the beauty of Fitness or Utility. *Civil Service.*

513. Discuss the relation between the ideas of Beauty and Utility. *Cambridge, Tripos, 1882.*

514. Analyse the pleasures of Wit. Compare the emotional effects of a clever conundrum with that of a mathematical problem. *London, B.A. Honours, 1882.*

515. State and examine the theories of the Ludicrous which have been put forward by Hobbes and other philosophers. *Cambridge, Tripos, 1882.*

516. Examine the possibility and scope of a science of Æsthetics. *Cambridge, Tripos, 1880.*

517. Are there any psychological laws which seem to you fitted to support a theory of Art? *London, B.A., 1881.*

518. Define the end of the Fine Arts. Under what conditions are painful feelings admissible in Art? *London, B.Sc., 1879.*

519. What are the most general laws of the pleasurable combination of sense-impressions in forms of Space and Time? To what extent do these principles serve to explain what is commonly understood by beauty of form? *Cambridge, Tripos, 1884.*

520. Estimate, by help of the history of æsthetic speculation, the possibility of determining an objective standard of Taste. *London, D.Sc., 1880.*

521. Does the emotion of Beauty depend on the perception of some quality in objects? or does the attribution of such a quality depend on an emotion? *London, M.A., 1880.*

522. Explain and examine the following passage: "The distinct boundaries and offices of reason and taste are easily ascertained. The former conveys the knowledge of truth and falsehood; the latter gives the sentiment of beauty and deformity, and vice virtue." *Civil Service, 1881.*

523. Discuss and illustrate the likeness and difference of moral and æsthetic approbation. *Oxford, Second Schools (Honours), 1879.*

BELIEF.

524. Examine the doctrine that "in its essential character, Belief is a phase of our active nature." *Cambridge, Tripos, 1884.*

525. Investigate the state of mind called Belief.

Compare the condition of mind (*a*) of one who is certain about a thing ; (*b*) of one whose judgment is balanced with respect to it ; and (*c*) of one who thinks there is no evidence for or against it. *London, B.A., 1882.*

526. Distinguish Belief psychologically from the various subjective states to which you think it most nearly related ; also define its relation to Knowledge, from the philosophical point of view. *London, B.A. Honours, 1883.*

527. How do you distinguish between Knowledge and Belief? *London, B.A. Honours, 1874.*

528. How would you distinguish (*a*) Thinking and Knowing, (*b*) Thinking and Believing, (*c*) Knowing and Believing? What criticism would you pass, from the point of view of psychology, on the following?—

(1) Seeing is believing.

(2) "There his spirit shaped

Her prospects, nor did he believe—he *saw*."

(3) I believe I saw him yesterday.

Cambridge, Tripos, 1885.

529. Examine from a psychological point of view (1) the several causes, and (2) the subjective grounds, of certainty or belief. *Trinity Coll., Camb., 1885.*

530. Denote and explain the action of the Emotions in Belief. Are we equally disposed to expect what answers to our wishes, and what answers to our fears? *London, M.A., 1879.*

531. Briefly describe the chief non-intellectual sources of Error.

Consider generally how the young are to be preserved from the opposite evils of an undue deference and an undue disregard for authority in matters of opinion. *London, Art of Teaching, 1885.*

(See Question 1377.)

CHARACTER.

532. What do you understand by the Character of a man? What are the psychological and moral grounds of the value attaching to a good character or reputation? *London, B.A. Honours, 1877.*

533. What is meant by Innate Moral Disposition? How far can a man be said to bring his character into the world with him? *London, B.Sc., 1879.*

534. Illustrate the influence of pursuit upon character. *Civil Service, 1882.*

535. Can what a man is be separated from what he does? *Oxford Second Schools (Honours), 1880.*

536. Under what circumstances may a man who has once given way to temptation be said (*a*) to be more likely, (*b*) to be less likely, to commit the same offence a second time. *London, B.A. Honours, 1878.*

537. The relation of the mass of feelings, habits, etc., which constitutes a man's character or spiritual nature to the "Ego." *Cambridge, Tripos, 1872.*

538. Enumerate the chief differences of mind and character between savages and the most civilized men. How do you account for the differences you find? *Cambridge, Tripos, 1880.*

539. The scientific value and meaning of the notions "temperament" and "character," and the method or methods of studying either. *Cambridge, Tripos, 1884.*

(See Question 604.)

APPETITE AND DESIRE.

540. Define Appetites, and distinguish Appetites from Volitions properly so called. *London, B.A., 1878.*

541. What is meant by Desires? How are they distinguished from Appetites and from Affections? *London, B.A., 1874.*

542. Distinguish between Appetite and Desire. Also examine the following: We do not desire things because they are good, but, rather, they are good because we desire them. *London, B.Sc., 1883.*

543. "Appetite is the ancestor of tyranny, but it is also the ancestor of love." Expand and estimate the truth of this position. *London, D.Sc., 1880.*

544. Discuss as regards their relation to one another, and to practical consciousness, Appetite, Passion, Desire, Affection, Will. *Owens College.*

545. Describe the state of mind called Desire, considering carefully the relation between Feeling and Desire. *London, B.A. Honours, 1881.*

546. Give a brief account of the state of Desire, indicating its precise relation to Feeling and to Voluntary Action. *Cambridge, Tripos, 1884.*

547. What different views are entertained respecting the nature of the mental phenomenon known as Desire? and with what different theories of volition are these connected? *London, D.Sc., 1880.*

548. Estimate some of the attempts to make Desire the fundamental fact in volition. *London, B.A. Honours, 1878.*

549. Explain the nature of Desire; and examine the grounds on which Desires are distinguished from pure Emotions and Rational Resolves. *London, B.A. Honours, 1873.*

550. What is meant by Secondary Desires? and how are they formed? Is there any evidence of their existence in the lower animals? *London, B.A. Honours, 1873.*

551. Describe and classify the Appetites, Higher Desires, and Benevolent Affections. Have the Æsthetical Emotions any moral character? *London, M.A., 1877.*

MOTIVES.

552. What is meant by Motives to Action? How should you classify them? Indicate briefly the principal points of difference between these motives as they exist in men and in the brute creation. *London, B.A., 1872.*

553. How would you distinguish (a) desire and will, (b) motive and intention. *Owens College, 1884.*

554. Define Motive, and comment on the use of the word in the saying, Different people are not influenced alike by the same motive. *London, M.A., 1880.*

555. Examine the question whether ends or motives are general ideas or particular representations, or partly one and partly the other. *London, B.Sc., 1880.*

556. Do pleasures and pain exhaust our Motives of Actions? *London, B.A., 1871.*

557. Argue the question whether all voluntary action is from pleasure or from pain. *London, B.A., 1883.*

558. "The tendency of all ideas to become actualities is a source of active impulse distinct from the ordinary motives of the Will."

Explain and criticise this. *Cambridge, Tripos, 1881.*

559. Define Motive ; and point out what you hold to be the relation of a man's motives to his moral character. Can motives be spoken of as ethically good or bad? *London, M.D., 1879.*

560. If the will is uniformly determined by anticipations of personal pleasure and pain, what becomes of disinterested motives? *London, B.Sc., 1878.*

561. It has been said that we are able to modify the force of a motive by an act of attention.

Inquire into the correctness of this view, and point out what you consider to be its ethical implications. *London, B.A., 1880.*

562. Define *motive*, noticing any important differences of view as to the proper application of the term.

Explain and discuss the following :

"Utilitarian moralists have gone beyond almost all others in affirming that the motive has nothing to do with the morality of the action, though much with the worth of the agent." *Cambridge, Tripos, 1880.*

REFLEX ACTION, INSTINCT, HABIT.

563. How would you classify actions according to the degree in which mind or consciousness enters into them? Is it possible to derive voluntary and involuntary actions alike from one fundamental type? *London, B.A., 1879.*

564. What do you take to be the best classification of actions according to their psychological characters?

Elucidate the nature of Instinctive Action, and of Arrested or "Inhibited" Action. *London, B.Sc., 1882.*

565. Characterize the various forms of action, discussing more fully imitative and expressive movements." *Owens College, 1884.*

566. Give an account of Reflex Action, illustrated by examples. *London, D.Sc., 1878.*

567. What interest has the psychologist in Reflex Action? How does Instinctive differ, on the one hand, from Reflex, and, on the other, from Reflective, Action? *London, B.A., 1883 (special).*

568. Distinguish, from a psychological point of view, between Reflex, Instinctive, and Voluntary Action. Do you regard Voluntary Action as emerging out of Reflex Action, or Reflex Action as lapsed Voluntary Action? Give reasons for your answer. *London, M.S., 1884.*

569. State exactly what is meant by Habit; and distinguish as far as possible between *habitual, reflex, automatic, and instinctive* actions. *London, B.A., 1877.*

570. Investigate the nature of Habit on its mental and its physical side, and indicate what you regard as the range of this principle in the region of voluntary action and of mental life as a whole. *London, D.Sc., 1880.*

571. Under what conditions do voluntary acts tend to become relatively unconscious? Is this fact capable of being explained by any general laws of nervous action? *London, M.D., 1879.*

572. Describe the process of acquiring habit of skill as in the case of learning to play a musical instrument. *London, B.A., 1877.*

573. Explain the proposition that all moral training consists in the formation of certain habits. *London, B.A., 1878.*

574. "Practical habits," says Butler, "are formed and strengthened by repeated acts, and passive impressions grow weaker by being repeated upon us." Explain how this comes to pass, and bring out the ethical significance of the fact. *London, B.A. Honours, 1884.*

575. Define Instinct in relation to the various other modes of animal or human activity; and also as it is commonly opposed to "Reason." Are (1) "Instinctive Knowledge," (2) "Moral Instincts," legitimate expressions. *University Coll., London, 1882.*

576. Is the distinction between Instinct and Reason one of kind or degree? *Oxford, Second Schools (Honours), 1877.*

577. Contrast the range of Instinct in man and in the lower animals, and account for the difference. *University Coll., London, 1885.*

578. Examine the different explanations that have been given of those actions of human beings which are apparently unconscious and yet apparently intelligent; and consider the relation of these to conscious actions. *Cambridge, Tripos, 1876.*

579. Define Instinct, and carefully distinguish it from Habit. Give illustrative instances. *London, B.A. Honours, 1877.*

580. Give the popular meanings of the term Instinctive Action, and assign it a precise scientific connotation. Do you consider that psychology can inquire into the origin of instinct? *London, B.A., 1880.*

581. What do you understand by Instinct and by Habit? and how do you conceive them to be related to one another? Examine the following: "Voluntary Action has both its origin and its termination in Instinctive Action." *Cambridge, Tripos, 1884.*

582. How far may such actions as talking and walking be called instinctive? How would you explain any instinctive character which you may attribute to them? *London, B.Sc., 1880.*

583. Expound your views concerning Instinct, and discuss the connexion between Instinct and Imitation. *Cambridge, Tripos, 1885.*

584. Some Psychologists have ranked imitation as an original mental power. Discuss the question, and distinguish between mimicking and imitation. *London, B.A., 1875.*

(See Questions 1203-1206.)

VOLUNTARY ACTION.

585. What elements may be discriminated in the full analysis of a Voluntary Act? *London, B.A.*, 1875.

586. Give a careful psychological account of what is involved in a Volition, distinguishing between Volitions and Appetites, and between Volitions and Desires. *London, B.A.*, 1834.

587. Define Voluntary Action; also the terms Motive, End, and Intention, used in connexion with it. Does Imitation (Mimicry) rightly fall under the description of Voluntary Action? *London, B.A.*, 1881.

588. Define and distinguish from one another Appetite, Desire, Will. What elements would you include as essential characteristics of Voluntary Action? By what means do we exercise control over the train of thought? *Owens College*, 1881.

589. In what respects are our thoughts influenced by the Will? and in what respects are they involuntary?

590. State and examine the grounds on which the existence of the will as a distinct faculty has been called in question. *Oxford, Second Schools (Honours)*, 1880.

591. Do we control our muscles by an exercise of thought, or do we control thought by means of the muscles? Estimate the facts of volition which bear upon this question. *Edinburgh, M.A.*, 1885.

592. Describe the development of the will, as it usually proceeds during the life of a man. *London, B.A. Honours*, 1877.

593. Examine carefully the different kinds of movement which precede voluntary movement, with a view to determine how far they enable us to explain the growth of will. *London, B.A. Honours*, 1882.

594. Is it necessary to assume at the beginning a purposeless or random kind of action, in order to account for the development of the individual will? *London, B.A. Honours*, 1881.

595. Estimate comparatively the theories of the development of the Will which set out respectively from spontaneous movement and reflex action. *London, B.A. Honours*, 1878.

596. Compare the views of Bain and Spencer concerning the

growth of Will; and add your own criticisms. *London, B.A. Honours, 1883.*

597. Describe and analyse the growth of the Voluntary Power in the individual, pointing out the directions in which this power seems to be greatest and least. *Cambridge, Tripos, 1882.*

598. "Only by doing can the child attain strength of will, and only by successful doing" (*Beneke*). Consider what psychological justification there is for this dictum, and discuss its value as a practical maxim in education. *London, Art of Teaching, 1885.*

599. Discuss in relation to each other the facts termed (1) Impulse, (2) Desire, (3) Resolution. *Cambridge, Tripos, 1885.*

600. Inquire into the psychological nature of Self-control as exemplified (*a*) in the repression of emotional agitation, (*b*) in the inhibition of an impulse to seize a present gratification. *London, M.S., 1882.*

601. Give a full and exact analysis of the process of Deliberation. *London, M.S., 1883.*

602. Analyse the state of mind of one who is "forming a resolution," pointing out in particular the extent and grounds of any such effect as resolutions can have upon our future action. *London, B.A. Honours, 1874.*

603. What are the essential elements of a firm or strong Will? In what sense can a man of firm will be called free? *London, B.Sc., 1879.*

604. In what way may character be described as a cause of volition, in what sense as an effect? Compare Causality as attributed to Education with Causality as attributed to Will. *Edinburgh, M.A. Honours, 1884.*

FREE WILL.

605. What are the chief difficulties in the way of applying the Law of Causation to Human Conduct? *Oxford, Second Schools (Honours), 1877.*

606. Explain what you take to be the real question at issue in the Free-will controversy, and consider whether, and if so how far, "the perplexity of this controversy is mainly owing to the

inaptness of the terms Liberty and Necessity to express the facts." *London, B.Sc.*, 1883.

607. Investigate carefully the meaning which belongs to the word "necessarily," when it is said that our actions are necessarily governed by our motives. *London, B.A. Honours*, 1877.

608. Distinguish, if possible, Determinism and Fatalism. *Civil Service*, 1882.

609. State carefully the psychological arguments in favour of the theory of Necessitarianism or Determinism. By what arguments from other sources is the theory supported? *Edinburgh, M.A.*, 1885.

610. Is it possible to account for the belief in Free-will, supposing that human actions are in reality always determined by conditions? *London, B.A. Honours*, 1878.

611. How do those who reject the Freedom of the Will endeavour to account for the alleged consciousness of Freedom? *Oxford, Second Schools (Honours)*, 1878.

612. What is meant by the doctrine of Human Automatism? What is the exact bearing of this doctrine on the question of Free-will? *London, B.Sc.*, 1878.

613. Sketch the history of Automatism, and estimate the value of the doctrine as a metaphysical principle. *London, D.Sc.*, 1878.

614. Can any new light be thrown upon the question of Free-will by (1) the Theory of Probability, (2) other branches of mathematical science, (3) any branch of physical science? *London, B.A. Honours*, 1880.

615. "The discovery that murders and suicides can be calculated by averages is not consistent with men being personally responsible for those actions, because responsibility implies freedom of the responsible agent from physical law." Examine this argument. *Civil Service*, 1880.

(See Questions 1142-1151.)

Part II.—Metaphysics.

PHILOSOPHY AND METAPHYSICS.

616. Compare, critically, some of the different views which have been entertained respecting the scope and function of Philosophy. *London, D.Sc.*, 1880.

617. What do you understand by Philosophy? Do you think that Philosophy has made any progress so far? What do you take to be its chief problems at the present time? How far do you think the solution of them depends upon the advance of scientific knowledge? *Trinity Coll., Camb.*, 1885.

618. "Philosophy is only a systematic evolution of the contents of consciousness by the instrumentality of consciousness." What attitude would different schools adopt toward this statement? *Oxford, Second Schools (Honours)*, 1877.

619. Is there any room for a speculative philosophy distinct from Psychology and Ethics, and all particular science? *Cambridge, Tripos*, 1882.

620. Define Science and Philosophy; explain what you conceive to be their relation to each other; and give a systematic classification of the several branches or divisions of Philosophy. *Trinity Coll., Camb.*, 1880.

621. Discriminate between Philosophy and Science, and exemplify historically the relation between philosophical conceptions and scientific progress. *London, D.Sc.*, 1876.

622. How far, and in what sense, are physical theories dependent on metaphysical conceptions? *Oxford, Second Schools (Honours)*, 1884.

623. Trace the influence of modern scientific conceptions on the form of philosophical problems. *London, D.Sc.*, 1878.

624. "The tendency in modern times has been to transfer philosophical questions from Metaphysics to Psychology." Illustrate this, and state your view as to the advantage resulting from the transference. *Oxford, Second Schools (Honours)*, 1881.

625. Briefly indicate the value of the historical method in Philosophy. *H. S. F.*

626. It has been said that no merely physical explanation of

the material world which we know empirically is, or can be, of any philosophical value ; since, however far it carries us back, it inevitably leaves us with an aggregate or arbitrarily placed particles of matter in motion, the existence of which is neither more nor less inexplicable than the existence of the physical world here and now.

Discuss this argument. What would (1) Kant, (2) Spencer, say to it? *Trinity Coll., Camb.*, 1882.

627. Discuss the different meanings in which the term Metaphysics is used ; and consider how far they are due merely to difference of classification, and how far they depend upon difference of view as to the nature and limit of knowledge. *H. S.*

628. Define Metaphysics, explaining especially the distinction between Metaphysics and Psychology. Examine the relation of Perception to Conception from a metaphysical point of view. *Cambridge, Tripos*, 1885.

629. What is meant by Metaphysical Method?

Illustrate your answer by describing and comparing the methods of Descartes, Spinoza, and Kant. *Cambridge, Tripos*, 1881.

630. Discuss the importance in Metaphysics of good definitions, and the best method of obtaining them ; illustrating by reference to metaphysical controversies which have to an important extent turned on the misunderstanding by one thinker of the terms used by another. *Cambridge, Tripos*, 1884.

631. Do you consider the modern doctrine of Evolution to be a scientific or a philosophic theory, or both? *London, D.Sc.*, 1880.

632. Trace the growth of the modern doctrine of Evolution from its beginnings. What do you consider to be the place of this doctrine in philosophy as a whole? *London, D.Sc.*, 1881.

CRITERION AND ORIGIN OF KNOWLEDGE.

633. Show whether human knowledge presupposes ultimate Principles. Is it a sufficient objection to their being true and ultimate that men differ as to what they are? *Civil Service*, 1880.

634. By what method can controversies about first principles

be determined? Compare Reid's expressed view on this question with that implicitly and explicitly adopted by Mill, distinguishing different kinds of first principles. *Cambridge, Tripos*, 1884.

635. Discuss the value of Common Sense, as a source or criterion of philosophic truth, distinguishing the various meanings in which the term has been used. *Cambridge, Tripos*, 1880.

636. "We have no ulterior test to which we subject experience in general, but we make experience its own test." Discuss this. *Oxford Second Schools (Honours)*, 1879.

637. Is a consistent scepticism with regard to Knowledge logically possible? *Oxford, Second Schools (Honours)*, 1880.

638. Discuss the following, and the value of the conception of Philosophy with which it is connected: "Every proposition which is not reducible, in the last resort, to the simple statement of a fact, particular or general, must be without real or intelligible sense" (*Comte*). *Edinburgh, M.A. Honours*, 1885.

639. Discuss the following: "Whatever other things we may know in this manner, it is certain we do not know by intuition what knowledge is intuitive." *H. S.*

640. Discuss generally the problem of the order of Knowledge. *Owens College*, 1884.

641. How do you interpret the dictum that all Knowledge comes from experience? *London, M.A.*, 1877.

642. What is the least number of assumptions necessary to the theory that all our Knowledge is derived from experience? *Cambridge, Tripos*, 1876.

643. "Though all our Knowledge begins *with* experience, it does not all come *from* experience." Discuss this statement. *Oxford, Second Schools (Honours)*, 1885.

644. "Cognitio omnis a mente originem primam, a sensibus exordium habet primum." *Cambridge, Tripos*, 1872.

645. What do you understand by Experience? Discuss the different meanings given to this term in modern times. *Trinity Coll., Camb.*, 1883.

646. Distinguish the different senses in which *à priori* and *à posteriori* knowledge have been opposed to one another. Give examples. *Civil Service*, 1881.

647. Discuss the *metaphysical*—as distinct from psychological

—importance of inquiring into the historical origin of any of the faculties or fundamental conceptions of the mind. *Cambridge, Tripos*, 1884.

648. Does an accurate account of their genesis, or an analysis of their elements, establish the objective validity of our cognitions? *London, M.A.*, 1877.

649. Examine the statement that the doctrine of Evolution effects a reconciliation between Experimentalism and Intuitionism. *University Coll., London*, 1883.

650. Is the "origin" of Knowledge a psychological or a metaphysical question? or may it be interpreted in either way? In what does its importance consist? *Edinburgh, M.A. Honours*, 1884.

651. Define Knowledge, and explain how we arrive at a knowledge of external realities. *London, D.Sc.*, 1878.

652. Define Agnosticism. Discuss its value and validity as a substitute for an ultimate explanation of phenomena. *Edinburgh, M.A. Honours*, 1884.

653. Discuss the following: "The whole history of intellectual progress is just the history of the development of a consciousness of difference into a consciousness of contradiction, and again, of a consciousness of contradiction into a consciousness of the higher principles in the light of which the contradiction disappears." *London, D.Sc.*, 1883.

654. Explain carefully what is meant by a Real Object of Knowledge in different modern theories of cognition. *London, M.A.*, 1878.

655. *Subject, Idea, Object, Thing*: discuss the meanings and connexions of these terms in the leading modern philosophies. *Trinity Coll., Camb.*, 1883.

656. Discuss the proposition "that only phenomena can be known." It has been said that it is impossible to prove this proposition without at the same time proving its contradictory; since the impossibility of knowing more than phenomena is not a phenomenon, and therefore this impossibility itself cannot be known if we can only know phenomena. Examine the argument. *Cambridge, Tripos*, 1885.

657. "Phenomenal and noumenal reality."

Show how far you consider these ideas to be identical, inconstant, or complementary. *Cambridge, Tripos*, 1881.

658. What is meant by the Relativity of Knowledge? Explain the leading senses in which the term is used. *London, B.Sc.*, 1883.

659. Distinguish the different propositions actually held by philosophers which may be implicitly denied by affirming that "all knowledge is relative"; and examine the arguments that have been urged in favour of the one which you consider most important. *Cambridge, Tripos*, 1884.

660. Explain and illustrate what is meant by the Relativity of Knowledge (1) in psychology and (2) in philosophy. *University Coll., London*, 1882.

661. How does the admission of an *à priori* element in human experience bear upon the doctrine of the Relativity of Knowledge. *Oxford, Second Schools (Honours)*, 1880.

662. Explain what is meant by the Law of Continuity. On what kind of evidence does it rest? Discuss and illustrate the following: The Law of Continuity is a test of truth rather than an instrument of discovery. *Cambridge, Tripos*, 1885.

663. "His notions fitted things so well,
That which was which he could not tell."

Cambridge, Tripos, 1872.

664. "Man is the interpreter of nature—not the spectator merely, but the interpreter."

What is implied in this distinction? *Oxford, Second Schools (Honours)*, 1877.

665. "All science is the ascertainment of the One in the Many." Does this or any other definition sufficiently distinguish between scientific and ordinary thinking? *Oxford, Second Schools (Honours)*.

NECESSARY TRUTH.

666. Explain the terms *Possible*, *Actual*, *Necessary*, taking account of the following :

(a) Whatever is possible is actual, and whatever is actual is necessary.

(b) The possible is abstract, the actual alone is concrete.

(c) Necessary is but the implicit contradictory of possible ; thus, the necessity of X is the impossibility of not X. *Trinity Coll., Camb.*, 1883.

667. Examine the distinction between Necessary and Contingent Truths. *Oxford, Second Schools (Honours)*, 1879.

668. "Our supposed intellectual obligation to assert the infinity of space and time, and causal connexion in nature, and the supremacy of mind in the universe, is only the physical result of custom in our individual or in our inherited experience."

Explain and criticise this statement. *Edinburgh, M.A. Honours*, 1884.

669. Examine the distinction between Logical, Metaphysical, and Mathematical Necessity. Is inconceivableness of their opposite the ultimate test of all belief? *Civil Service*, 1882.

670. Discuss the following statement :

"To assert the inconceivableness of the negation [of a cognition] is at the same time to assert the psychological necessity we are under of thinking it, and to give our logical justification for holding it to be unquestionable." *Cambridge, Tripos*, 1885.

671. Explain the ambiguities in the use of the term "Inconceivable." *H. S.*

(See Questions 392-393.)

672. Discuss the doctrine that the clearness of our ideas is a test of their truth, and compare it with other criteria that have been proposed for distinguishing valid intuitions. *Civil Service*, 1885.

673. Discuss the distinction between analytical and synthetical propositions. Comment on the following : "When I say fire burns, I assert universality and necessity as emphatically as when I say that the angles of a right-angled triangle are equal to two right angles. I am simply asserting an identical proposition. I have not, nor can I have, experience of fire in all its manifesta-

tions, nor have I experience of all possible triangles. But my assertion when made universal does not thereby lose the identity of its terms. The terms remain unaltered, and the proposition in becoming universal remains unaltered" (*Lewes*). *H. S.*

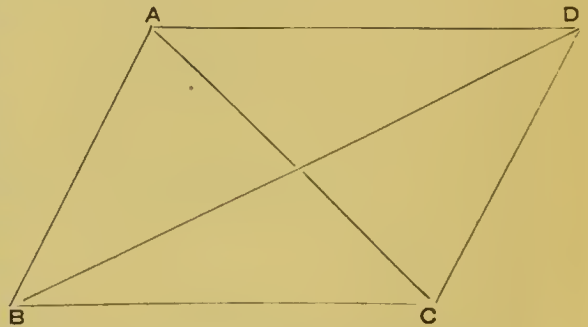
SPACE, MATTER, FORCE, QUANTITY, IDENTITY.

674. Examine the mutual relations of the conceptions: (1) Continuous Quantity, (2) Discrete Quantity or Number, (3) Extensive Quantity, (4) Intensive Quantity. Do we know, and if so, how do you know, that all these four conceptions must be capable of being predicated of every phenomenon? *Cambridge, Tripos*, 1885.

675. Examine the mutual relations, both *genetic* and *logical*, of the notions *Space*, *Matter*, *Motion*, and *Force*, comparing Kant's views with Spencer's. *Cambridge, Tripos*, 1884.

676. What is the relation of the notion of Space, as at present possessed by us, to that of Matter? How far is the former notion capable of analysis or reduction to a more elementary conception? What experiences (if any) are a necessary condition of our obtaining this notion? *Cambridge, Tripos*, 1876.

677. Upon the same base, and upon the same side of it, there cannot be two triangles that have their sides terminated in one extremity of the base equal, and likewise those terminated in the other extremity. *Euc.* i. 7.



(The figure is to be taken as in the accompanying diagram.)

In Euclid's proof it is affirmed that the angle BAD is greater than the angle CAD , and that the angle CDA is greater than the angle BDA . Is the truth of these affirmations absolute? and what is the ground of our belief in them? *Cambridge, Tripos*, 1872.

678. Analyse carefully the conception of Identity, considering its relation to the conceptions of Unity, Difference, and Equality.

What is logically prior — the conception of Identity or the conception of Time? *Trinity Coll., Cambridge, 1882.*

679. What is meant by the Identity (*a*) of the material universe as a whole, (*b*) of a living organism, (*c*) of a conscious mind? *London, B.A., 1878.*

680. Compare the different applications of the notion of Identity, and discuss the evidence for the correctness of its application in different uses. *H. S.*

681. Give some account of the *philosophical* question at issue between Nominalists and Conceptualists, and show what light Psychology throws upon it. *London, B.A. Honours, 1883.*

682. Consider how far the proposition, "that in the phenomena of nature, what is to be will probably be like to what has been in similar circumstances," is to be regarded as (*a*) true, (*b*) not grounded on antecedent reasoning. *Cambridge, Tripos, 1885.*

SUBSTANCE.

683. What different meanings have been borne by the term "substance." Can we be said to have any knowledge of substance, as distinct from knowledge of its qualities or phenomena?

684. Make an analysis of the conception of Substance and Attribute, and consider what are the relations among our presentations to which this conception is due. Ought psychical facts to be ranged under this category? *Trinity Coll., Camb., 1883.*

685. "Change is a mode of existence that follows another mode of existence in one and the same object. Therefore whatever changes is permanent, and only varies its state" (*Kant*). Discuss this statement. *Trinity Coll., Camb., 1880.*

686. Compare the conception of Matter in Ancient and Modern Philosophy. *Oxford, Second Schools (Honours), 1879.*

687. Describe the principal views that have been held as to the Atomic constitution of matter.

Mention the chief difficulties in the way of such theories, and explain their popularity notwithstanding. *Cambridge, Tripos, 1880.*

688. Mr. Lewes says that "a thing is what it does." Unfold the ontological significance of this assertion. *Cambridge, Tripos, 1881.*

689. Are physical phenomena to be conceived as modifications of *Substance* (material or mental), as manifestations of *Force*, as manifestations of *Action*, *Intelligence*, or in some other way? How is the notion of *Cause* related to the notions of *Substance* and *Force*? Are the notions of *Cause* and *Power* different? and if so, in what respect? *Edinburgh, M.A. Honours, 1883.*

690. Discuss the propriety, and the ultimate foundation, of the distinction between Primary and Secondary qualities of Matter. *London, B.A. Honours, 1873.*

691. Consider the different grounds on which the substance of Matter has been declared unknowable. *H. S.*

692. "The substance of Mind cannot be known."

Examine the truth and importance of this proposition, considering (1) what knowledge of the mind certain modern philosophers have supposed themselves to possess, and (2) how this supposed knowledge can be shown to be impossible. *Cambridge, Tripos, 1884.*

693. Discuss the following:

"The inexplicable tie or law which connects the present consciousness with the past one of which it reminds me, is as near as I think we can get to a positive conception of self. That there is something real in this tie, real as the sensations themselves, and not a mere product of the laws of thought without any fact corresponding to it, I hold to be indubitable." *Cambridge, Tripos, 1885.*

694. Carefully examine the following:

"For of two alternatives one must be true. Either consciousness is a function of a something distinct from the brain, which we call the soul, and a sensation is the mode in which this soul is affected by a motion of a part of the brain; or, there is no soul, and a sensation is a something generated by the mode of motion of a part of the brain. In the former case the phenomena of the senses are purely spiritual affections; in the latter they are something manufactured by the mechanism of the body, and as unlike the causes which set the mechanism in motion as the sound of a repeater is unlike the pushing of the spring that gives rise to it" (*Prof. Huxley.*) *Trinity Coll., Camb., 1880.*

695. Analyse the conception of Personal Identity, and discuss the leading views that have been held concerning it. *London, B.A. Honours, 1882.*

CAUSE.

696. Consider the relation of the notions Person, Ego, Substance of Mind. In what different senses may it be held that we can (or cannot) know the Substance of Mind? *H. S.*

697. Analyse the notion of Cause. Do you hold that the cause of an effect, rightly considered, is the whole of the conditions necessary for the production of the effect? And if so, how do you distinguish the cause from the effect? *Trinity Coll., Camb., 1876.*

698. "Every phenomenon has a cause." What does this mean? and how is it known? *Civil Service, 1882.*

699. What is meant by a Cause? How do you explain the rise of the causal judgment in the human mind? *Civil Service, 1880.*

700. (a) "Every effect has a cause."

(b) "The same causes have the same effects."

(c) "The course of nature is uniform."

Consider (1) how far any one of these propositions is identical with or implied in any other; (2) so far as they are different, how far the grounds of certainty are similar or dissimilar. *Cambridge, Tripos, 1884.*

701. Discuss historically the question whether Causation is a law of thought, or of things, or of both. *London, D.Sc., 1878.*

702. Give some account of the various modifications of the theory which seek to derive our notion of Physical Causation from data of our own consciousness. *Cambridge, Tripos, 1882.*

703. What is meant by "power"? To what sources has the idea been referred? *Oxford, Second Schools (Honours), 1880.*

704. What is the relation of the Idea of Succession to the Idea of Cause? *Oxford, Second Schools (Honours), 1879.*

705. State briefly what you understand by (1) a mechanical, and (2) a teleological explanation of the order and connexion of things. Discuss their comparative merits, and the possibility of combining them. *Trinity Coll., Camb., 1882.*

706. Examine the merits as philosophical theories of teleological and mechanical explanations of the universe. Compare in this respect the Aristotelian and the Epicurean philosophies, or the philosophies of Leibnitz and Spinoza. *London, D.Sc., 1883.*

(See Questions 917-919.)

RELATIONS OF MIND AND MATTER.

707. Mind has been variously opposed to Matter, the Extended, the Non-Ego, the Unconscious, the External World. Examine which of these terms is the proper correlative of Mind, and how far they are identical in their meaning. *Trinity Coll., Camb.*, 1876.

708. Psychological and metaphysical judgments are to a great extent expressed in terms used to denote physical facts. Give illustrations of this transference, and discuss its effects on the development of philosophical thought. *Cambridge, Tripos*, 1876.

709. Do you consider that a psychologist is logically justified in setting out with a definition of Sensation as the result of the action of external things, and afterwards resolving these external objects into bundles of sensations? *London, B.A. Honours*, 1880.

710. Analyse the notions (a) of Cause, (b) of Whole and Part; and consider their applicability in expressing the relation between consciousness and objective fact. *Owens College*, 1884.

711. Materialism, Idealism. Explain these systems, and state what arguments have been adduced concerning them. *Civil Service*, 1880.

712. What fundamental contrasts in philosophic conception and method are indicated by the terms Idealism, Sensualism or Sensationalism, Materialism, Realism, Spiritualism, and Rationalism? and how do you conceive these contrasts to be related to one another? Illustrate your answer by a reference to the principal historical examples. *London, D.Sc.*, 1880.

713. Give some account of the attempts made (1) to resolve mind into matter, (2) to resolve matter into mind, and (3) to carry up mind and matter into a higher unity and conception. *London, D.Sc.*, 1878.

714. Trace in outline the course of modern speculation as regards the connexion of Body and Mind, and explain your own views on the subject. *Trinity Coll., Camb.*, 1884.

715. It has been recently said that Spinoza's doctrine of one substance with two attributes has been established by modern science. Estimate the truth of this contention. *London, D.Sc.*, 1881.

716. Define "Life" and "Mind," and examine the relations between the two notions. Consider the meaning of "Evolution" as applied to phenomena of Inanimate Matter, Life, and Mind respectively. *Cambridge, Tripos*, 1885.

717. What was the doctrine of "Occasional Causes"; by whom propounded; and with what object? *Cambridge, Tripos*, 1881.

718. Discuss the question whether our knowledge of the existence of other sentient beings of any kind stands on a better footing than our knowledge of the existence of inanimate objects. Indicate the answers that have been, or would be, given by some of the principal philosophers to the question so framed. *Cambridge, Tripos*, 1882.

719. "Does the *external world really exist*?"

Analyse concisely the meaning of each of the words italicised in the above question; and compare the answers given to it by any two of the following: Reid, Kant, J. S. Mill. *Cambridge, Tripos*, 1885.

720. Berkeley and others assert that the supposition of an external world existing out of all relation to a percipient mind is absurd and self-contradictory. Examine this view. *London, B.A.*, 1871.

721. Give briefly the steps by which philosophical doubts respecting the reality of the External World may be supposed to arise in the mind. *University Coll., London*, 1883.

722. Show what is required is a "psychological theory" of External Object. *University Coll., London*, 1885.

723. "The *esse* of material things is *percipi*." Explain the meaning of this proposition.

Consider what distinctions may be drawn between the *esse* of any material thing that you perceive, and your perception of it, without attributing to it an existence out of relation to consciousness. *Cambridge, Tripos*, 1876.

724. Idealists and Realists have both maintained that their own view is the most natural; *viz.* is the view which the uneducated and unperverted mind spontaneously adopts. Discuss the fairness of such an appeal, and the comparative success with which each party resorts to it. *London, B.A. Honours*, 1873.

725. When the "plain man" is appealed to in order to decide for or against the existence of an external world, give succinctly the forms in which the question is, or may be, framed according as one answer or the other is desired. On which side, if either, do you consider his testimony to lie? *Cambridge, Tripos, 1882.*

726. Does the theory of Evolution increase the difficulty supposed to be felt by Common Sense in accepting the doctrine of Empirical Idealism?

Discuss this question from your own point of view, and from those of Berkeley and Bain. *Cambridge, Tripos, 1881.*

727. Attempt to construe the World as Force, and all Force as Will. *Cambridge, Tripos, 1880.*

HISTORY OF PHILOSOPHY (GENERAL).

728. The best method for a History of Philosophy; and the importance to be ascribed to (a) the peculiarities of individual thinkers, (b) the circumstances of their times, (c) the inner nature of knowledge. *Cambridge, Tripos, 1880.*

729. Divide and subdivide the history of Philosophy chronologically. Give dates of birth and death, and name works of Aristotle, Bacon, Descartes, Locke, Berkeley, Hume, Reid, Kant. *Edinburgh, M.A., 1885.*

730. Critically compare the views of Descartes, Hamilton, Mill, and Spencer concerning the criteria of the first principles of Knowledge. *Trinity Coll., Camb., 1885.*

731. Sketch the history of the attempt in modern times to apply the method of Mathematics in Philosophy, and set forth Kant's arguments against its use. *London, M.A., 1885.*

732. Give a history of the different meanings with which the term "idea" has been used by philosophers from Descartes (inclusive), examining their connexion with differences in philosophical doctrine. *Cambridge, Tripos, 1876.*

733. Illustrate the various uses of the terms "category," "dialectic," "idea." *Oxford, Second Schools, Honours, 1880.*

734. Discuss the different meanings of Idealism, a term which has been applied to the systems of Plato, Berkeley, Reid, Kant,

and Hegel. Give some account of Berkeley's Idealism, comparing it with that of Plato or Ferrier or the post-Kantian Idealism of Germany. State the points at issue between Berkeley and the Empiricists ; and, without deciding them, consider by what criteria they are to be decided. *H. S.*

735. Give a brief history of the philosophical doctrine as to the relation of Mind and Matter in cognition from Descartes to the present time, noticing the bearing on this doctrine of different views held as to the meaning and origin of the notion of Substance. *H. S.*

GREEK PHILOSOPHY BEFORE PLATO.

736. To Socrates has been ascribed the credit of first developing the logical processes of Induction and Definition. From an analysis of the Socratic method show the features of these forms of thought as conceived by him. *Owens College, 1880.*

737. What do we know of the Dialectic of the Megaric School ? In which of the Platonic Dialogues do there seem to be special references to the Megaric position ?

Give a general statement of the logical perplexities involved in the speculations of the incomplete Socratic schools, so far as these are discussed by Plato and Aristotle. *Owens College, 1883.*

738. The relation of Ethics to Metaphysics in the different schools of Philosophy that sprang from Socrates. *Cambridge, Tripos, 1884.*

739. What do you consider to be the principal characteristics of Greek Philosophy as a whole ? In what periods of its development are these characteristics most conspicuous ? *London, D.Sc., 1881.*

740. Can you trace any law of progress of development in the history of Greek Philosophy ? *Cambridge, Tripos, 1881.*

741. Characterize generally the several periods into which the History of Greek Philosophy may be divided, noting in particular any change which may be discerned in the mode of regarding the fundamental problem of Philosophy. *Owens College, 1883.*

742. Discuss the conception of Matter (*ὑλη*) in Greek Philosophy, distinguishing different schools. *Cambridge, Tripos, 1884.*

743. "The whole pre-Socratic Philosophy is in its aim and content a Philosophy of Nature." Illustrate this statement, and account if you can for the fact that early Philosophy took this direction. *London, D.Sc., 1882.*

744. Explain what seems to you the ultimate principle in the Early Pythagorean System, and consider in what way the principle supplied a solution for any philosophical questions.

How do you reconcile Aristotle's statements—(a) that, according to the Pythagorean doctrine, numbers were the very substance of things; and (b), that things existed by "imitation" of numbers?

What traces are there of Pythagorean doctrines in the Platonic Dialogues? *Owens College, 1883.*

745. In the system of Empedocles, it was said, principles from almost all the preceding Philosophies were combined. Give a statement of the views of Empedocles so as to bring out his relation to his predecessors. *Owens College, 1883.*

746. The Sophists. Consider (1) their historical position in Greek life and Philosophy, (2) the view of them presented in the Platonic Dialogues. *Owens College, 1883.*

PLATO AND ARISTOTLE.

747. Examine Plato's view of the true method of Philosophy; and its relation (a) to the method of such a science as geometry, and (b) to practical reasoning. *Cambridge, Tripos, 1885.*

748. Describe what you conceive to have been Plato's theory of cognition; mention the chief objections to it urged by himself, Aristotle, and others; and illustrate its influence on modern thought. *Cambridge, Tripos, 1881.*

749. Examine briefly the relation of Plato's Philosophy to the doctrines of Heraclitus and Parmenides respectively. *Cambridge, Tripos, 1885.*

750. Sketch the Platonic Theory of Ideas, and give the substance of Aristotle's criticism on it. *Civil Service, 1881.*

751. Give an account of Plato's Theory of Ideas, and of its origin and development, so far as this latter can be traced; and examine its relations to the metaphysical system of Aristotle. *Cambridge, Tripos, 1884.*

752. The development of Plato's Theory of Ideas, as exhibited in different dialogues. *Cambridge, Tripos*, 1885.

753. In what way does the Theory of Ideas supply for Plato an answer to the logical perplexities of the One and Many, and permit of a reconciliation between the views of Heraclitus and the Eleatics? *Owens College*, 1883.

754. Discuss the relation of the "Idea" of Plato to the "Formal Cause" of Aristotle. *Cambridge, Tripos*, 1882.

755. Explain the senses in which Plato may be called both Realist and Idealist. What is the meaning of Realism when opposed to Idealism? How does "Naturalism" differ from the Realism of common life? *University Coll., London*, 1882.

756. Discuss carefully the Platonic view of matter, and the relations in which matter as conceived by him stood (*a*) to the particularizing element in sense perceptions, (*b*) to the ideas. *Cambridge, Tripos*, 1885.

757. Discuss Plato's view of the nature of soul ($\psi\upsilon\chi\eta$). In what sense, and on what grounds, did he hold it to be immortal? Examine the consistency of his doctrine on this point with the rest of his Philosophy. *Cambridge, Tripos*, 1885.

758. Discuss the place of the idea of the Good in the Platonic system. *Cambridge, Tripos*, 1885.

759. Give some account of Plato's views as to the origin and elementary constitution of the physical universe, and discuss the degree of importance that he attached to them. *Cambridge, Tripos*, 1885.

760. State and examine what you conceive to have been Plato's Theory of Knowledge, taking account of Aristotle's strictures upon it. *London, D.Sc.*, 1883.

761. Give an historical account of the influence of Plato (1) in the first four centuries A.D., (2) in the fifteenth century. *Edinburgh, M.A. Honours*, 1880.

762. Contrast the principles employed by Schleiermacher and by Hermann respectively in their classifications of the Platonic Dialogues, and explain in your own fashion on what data an attempted classification must rest. *Owens College*, 1883.

763. Give a brief account of the state in which Aristotle found Psychology, noticing any doctrines of his predecessors which had

an important influence on post-Aristotelian thought. *Cambridge, Tripos*, 1884.

764. Discuss the correlation of Matter and Form in the philosophy of Aristotle, and the use he makes of it in his exposition of the Soul. *London, M.A.*, 1886.

765. Explain Aristotle's definition of soul, particularly in relation to the gradations of soul which he recognised. Mention any modern doctrines that seem to you to have any affinity to Aristotle's teaching on this point. *London, M.A.*, 1886.

766. Discuss the leading interpretations of Aristotle's doctrine concerning the active and passive Reason (or Intellect); also explain the relation of Reason to the Individual. *London, M.A.*, 1886.

767. Enumerate what you conceive to be Aristotle's permanent contributions to Psychology. *London, M.A.*, 1886.

768. Examine Aristotle's views of Νοῦς, discussing especially the relation of νοῦς (*a*) to other mental faculties or processes, (*b*) to the human organisms, and (*c*) to the νοητά. *Cambridge, Tripos*, 1884.

769. Criticise Aristotle's general view of Sense-perception, explaining the terms αἰσθητικὴ μεσότης and αἰσθητὸν εἶδος. Discuss in particular his account of the diverse qualities apprehended by touch, and (*b*) of the perception of what Locke called "primary qualities." What does he mean by speaking of qualities ὧν λόγος τις ἢ σάρξ? *Cambridge, Tripos*, 1884.

770. Give the main points in Aristotle's Theory of Cognition, paying particular attention to the characteristics of true or scientific knowledge, and the grounds of its certainty. *London, D.Sc.*, 1882

771. Discuss the ground and significance of the contrast between δόξα and ἐπιτήμη. *Edinburgh, M.A. Honours*, 1885.

772. "In his conception of the relation of soul and body, his theory of a central sense, and his intuitions of a creative reason, [Aristotle] left behind him lessons which no psychologist can afford to disregard." *Cambridge, Tripos*, 1884.

773. Give the substance of Aristotle's critique of the Theory of Ideas.

What is his own view regarding the essential form of things? Explain carefully in your answer the terms τὸ δὲ τί τὸ σύνυλον,

ὑλη, εἶδος, τὸ τί ἦν εἶναι, δύναμις, ἐνέργεια, καθόλου, καθ' ἕκαστον ἐντελέχεια, τέλος. *Owens College*, 1883.

774. Exhibit the application of the fundamental notions of Aristotle's metaphysics either to the problem of God, or to the determination of the nature of the Soul, or to the chief questions of practical Philosophy. *Owens College*, 1883.

775. The positive and negative relations of Aristotle's metaphysical system to Plato's. *Cambridge, Tripos*, 1885.

776. "Different philosophers have maintained that Aristotle was a Realist, a Conceptionalist, and a Nominalist in the strictest sense." Examine this. *Oxford, Second Schools (Honours)*, 1877.

777. Explain the relation of Aristotle's doctrine of the Four Causes to the corresponding conceptions in Plato. *Edinburgh, M.A. Honours*, 1885.

778. Explain Aristotle's classification of causes, and discuss the extent to which his distinctions were recognised by Plato, explicitly or implicitly. *Cambridge, Tripos*, 1885.

779. Examine Aristotle's use of the terms ἀρχή, αἰτία, οὐσία, τὸ εἶναι. Discuss his theory of the four kinds of cause, and the importance of each in his system. *Cambridge, Tripos*, 1884.

780. By what special marks does Aristotle characterise σοφία? How, on this view, is First Philosophy related to the special Sciences?

Explain in their relation to one another αἴσθησις, φαντασία, and μνήμη, ἐμπειρία, τέχνη, ἐπιστήμη. *Owens College*, 1883.

FROM ARISTOTLE TO BACON.

781. The progress of Philosophy in the post-Aristotelian age, with especial reference to the discussion of the Criterion of Truth. *Cambridge, Tripos*, 1884.

782. State the main features of the Stoic and Epicurean doctrine of knowledge. *Owens College*, 1883.

783. By what arguments did the Sceptics of antiquity endeavour to prove that knowledge was unattainable by man? *Cambridge, Tripos*, 1882.

784. Post-Aristotelian Scepticism, and its relation to Socrates and Plato. *Cambridge, Tripos*, 1885.

785. Trace the development of Scholasticism in connexion with the gradually extending knowledge of Aristotle's works. Account for the predominance of the question of Universals throughout the Scholastic age. *London, D.Sc.*, 1884.

786. Give a general account of the characteristics of modern Philosophy as opposed to Scholasticism ; indicate briefly the forms under which the problems of Philosophy were presented in the sixteenth century ; and mention the chief writers who occupy an intermediate position between mediæval and modern Philosophy. *Owens College*, 1881.

BACON, DESCARTES.

787. Estimate the claims of Bacon to be regarded as the founder of modern inductive philosophy. *London, D.Sc.*, 1882.

788. Discuss the claims of Bacon, Hobbes, and Locke, respectively, to stand at the head of the English school of Philosophy. *Cambridge, Tripos*, 1881.

789. Enumerate Bacon's philosophical works. Sketch the plan of his *Instauratio Magna*, and state how far it was completed by him. What is the place of the theory of Induction in Bacon's philosophical scheme? Describe carefully the main features of that theory, and consider in particular the significance of the term "Form." *Owens College*, 1881.

790. Compare Descartes and Bacon so far as regards their contribution to Method. *H. S. F.*

791. Give an account of the principal influences which determined Descartes to strike out his new path of philosophic search. *London, M.A.*, 1880.

792. Discuss the meaning of the Cartesian doubt ; discuss and criticise Descartes' method of re-establishing certainty. How far does he fall into a vicious circle in this process? *H. S.*

793. *Cogito, ergo sum.*

(a) Examine the force of objections that have been taken to the form of this inference.

(b) Estimate its value as an inference from subjective certainty to real existence. *Cambridge, Tripos*, 1880.

794. Discuss the nature of the inference in *Cogito, ergo sum*. *H. S.*

795. What do you suppose Descartes to have meant exactly by his *cogito, ergo sum*? Estimate some of the principal objections brought against it during the author's lifetime and since. *London, M.A., 1880.*

796. Examine carefully Descartes' statements as to the relation of mind and matter. *H. S.*

797. What different elements in the system of Descartes are meant by his "Dualism"? How are the fuller developments of the Cartesian doctrine by Geulinx and by Malebranche, respectively, related to these elements? *London, M.A., 1880.*

798. What was the doctrine concerning the relation of Body and Mind prevalent before Descartes? What was Descartes' own doctrine? Give an account of the various developments it underwent in the hands of his successors, and explain your own views on this question. *Trinity Coll., Camb., 1885.*

799. What was Descartes' conception of the material world? In what way did he suppose the mind to arrive at a knowledge of real objects? *London, M.A., 1880.*

800. Explain the nature of the doctrine called "Occasionalism," and examine how far the reasoning on which it is based is a legitimate development of Cartesian doctrine. *H. S.*

801. Trace in outline, beginning with Descartes, the course of modern speculation as regards the relation of body and mind. *London, D.Sc., 1883.*

802. What did Descartes exactly hold as to "innate ideas"? How was the doctrine important in his system? *H. S.*

803. Give Descartes' positions on the following points:

(i.) Distinction and connexion of mind and body.

(ii.) Psychology of perception.

(iii.) Constitution of matter.

(iv.) Physical causation. *H. S. F.*

804. What different arguments for the existence of God are put forth by Descartes? and how does their mode of presentation vary in different writings? To what extent was he indebted for these arguments to his predecessors? *London, M.A., 1880.*

805. Distinguish Descartes' third proof of the existence of

God (that from the notion) from the apparently similar proof given by Anselm. *Dublin, B.A.*, 1879.

806. "I clearly perceive that there is more reality in the infinite substance than in the finite, and therefore that in some way I possess the perception of God before that of myself" (*Descartes*). Explain Kant's view as regards the proposition thus affirmed by Descartes, and compare it with Hamilton's or Mill's. *Cambridge, Tripos*, 1884.

807. Compare the views of Descartes, Spinoza, and Kant as regards their treatment of the idea of God. *Trinity Coll., Camb.*, 1885.

808. What is the method of Descartes as formulated in the *Regulæ ad Directionem Ingenii* (*Règles pour la direction de l'esprit*)? What is the relation of this treatise to the *Discours de la méthode*? Compare the *Regulæ* with the *Organum* of Bacon. *London, M.A.*, 1880.

809. Comment on Descartes' treatise *De la méthode* in such a manner as to show the influence it has had on the general thought of succeeding ages. *Cambridge, Tripos*, 1872.

810. "Nearly everything that is objectionable, together with much of what is admirable, in the character of French thought on Metaphysics, Ethics, or Politics, is directly traceable to the fact that French speculation descends from Descartes instead of from Bacon" (*Mill*). Illustrate and criticise this statement. *Cambridge, Tripos*, 1882.

811. Indicate briefly what you regard as the influence of the philosophic method of Descartes on the different directions of modern philosophic thought. *London, M.A.*, 1880.

SPINOZA.

812. Define Spinoza's relations to his philosophical predecessors. *London, M.A.*, 1886.

813. Give a brief outline of Spinoza's ontology, noticing more particularly his account of Substance.

Ueberweg says that Spinoza confuses in his notion of Substance the two categories of Subsistence and Causality. Examine this. *H. S. F.*

814. Discuss Spinoza's criticism of teleology, and compare it

with that supplied by the theory of Evolution. *Edinburgh, M.A. Honours*, 1884.

815. Explain the following equivalences, and show their place in Spinoza's system :

- (i.) Perfection is reality.
- (ii.) Error is privation.
- (iii.) Virtue is power.
- (iv.) Will is understanding. *H. S. F.*

816. What does Spinoza understand by Freedom and Necessity respectively? Why does his system necessarily deny Freedom to the Will? and how does he explain the vulgar belief in Free-will? *H. S. F.*

817. Examine the relation of Spinoza's metaphysical speculations (1) to Judaism, (2) to Cartesianism; and point out the difficulties besetting his doctrines concerning Substance, Attributes, and Modes. *Trinity Coll., Camb.*, 1885.

818. Discuss, by reference to Spinoza's procedure and results, the value or the legitimacy of the geometrical method as applied to philosophy, taking special account of Kant's declaration on the subject. *London, M.A.*, 1886.

819. How, as you judge from his various statements, does Spinoza understand Attribute, between Substance on the one hand and Mode on the other? Explain the question that arises for him as to the number of Attributes. What does he mean by Eternal Modes? *London, M.A.*, 1886.

820. Comment on Spinoza's conceptions of action and passion as applied to mind. How does he obtain such a principle of activity in mind as he needs for his ethical purposes? *London, M.A.*, 1886.

(See Question 705.)

821. *Voluntas et intellectus unum et idem sunt.* Expound this dictum of Spinoza's in contrast with Descartes' doctrine. *London, M.A.*, 1886.

822. Bring into view (1) the Nominalistic, (2) the Realistic view in Spinoza's thought, and consider the question of his consistency in the case. *London, M.A.*, 1886.

823. Sketch the later history of the monistic conception of human nature. *London, M.A.*, 1886.

LOCKE.

824. What alteration did Locke make in the fundamental problem of philosophy? Shew through what modifications the problem proposed by him was expanded into a new system of thought; and point out the difference between this system of thought and philosophy in the most comprehensive sense of the term. *Cambridge, Tripos*, 1872.

825. How does Locke define Knowledge? and what divisions does he make of it? What consequent limits does he assign it? and what difficulties in respect of his definition does he meet? *Cambridge, Tripos*, 1882.

826. State and examine Locke's definition of Knowledge, considering its applicability to the four "sorts" of it that he mentions; also comment upon the distinctions he draws between the certainty and reality of Knowledge, and between general and particular Knowledge. *Trinity Coll., Camb.*, 1884.

827. State Locke's Theory of Knowledge. What parts of it have been regarded as anticipating Kant's distinctions of analytical and synthetical judgments; and with what justice?

Is it correct to describe Locke's *agreement* or *disagreement* of our ideas as another name for their similarity or dissimilarity, *Dublin, Moderatorships*, 1878.

828. Enunciate Locke's definition of Knowledge, and examine its validity. Test it by the following examples:

- (i.) The Knowledge of a particular thing or place, *e.g.* Rome.
- (ii.) The Knowledge that Napoleon invaded Russia in 1812.
- (iii.) The Knowledge that the tangent to a circle is at right angles to the line drawn from the point of contact to the centre.

To which of the four sorts of Knowledge distinguished by Locke do you consider the instances above given severally to belong? *H. S.*

829. Criticise Locke's view of the classification of ideas, and his account of Abstraction. *H. S.*

830. What did Locke understand by Modes? Explain their relation to (1) Simple Ideas, (2) to Things. Locke speaks of (*a*) Simple Ideas of Space got by sight and touch, and (*b*) Simple Modes of Space. Examine the difference. *London, M.A.*, 1882.

831. "The Mind cannot tell whether our ideas agree with the things." Discuss the validity of this objection to Locke's Theory of Knowledge: how does he answer it? *H. S.*

832. What are Locke's "kinds of agreement among ideas"? Examine the classification as a theory of the import of propositions. *London, M.A., 1878.*

833. Examine Locke's account of the origin or beginning of Knowledge, commenting on his use of the terms "sensation," "idea," "quality," and "perception," in connexion one with another. Compare his use of these terms with that of Descartes. *Cambridge, Tripos, 1884.*

834. State exactly what Locke meant by Sensation, Reflection, Mixed Mode, and Abstract Name. *Oxford, Second Schools (Honours), 1878.*

835. What does Locke mean by a complex idea? and how many kinds of complex ideas does he recognise? Is his account of the relation of these to simple ideas intelligible and consistent? *Cambridge, Tripos, 1884.*

836. What does Locke mean by "simple ideas of sensation," "simple ideas of reflection," "complex ideas," "mixed modes," "simple modes," "maxims," "knowledge," "judgment"? Is Locke's account of our "knowledge" of God and of external things consistent with his theory of Knowledge? *Edinburgh, M.A. (Honours), 1885.*

837. Compare carefully Locke's doctrine of Ideas, as contained in the second book of the *Essay*, with the theory of Knowledge contained in the fourth book. *Owens College, 1881.*

838. To what does Locke ultimately refer all Knowledge? What would be (1) the Kantian, (2) the Evolutionist criticism upon this? *Civil Service, 1880.*

839. "It is an established opinion amongst some men that there are in the understanding certain innate principles." What are the various forms in which the doctrine here alluded to has been held? What is the precise form of it attacked by Locke? *Oxford, Second Schools (Honours), 1878.*

840. What is the exact significance, and what the value, of Locke's criticism of the theory of Innate Ideas? What preceding English writers had held a doctrine of Innate Truths? State

what you know of the Cambridge Platonists, and of their position in English Philosophy. *Owens College*, 1881.

841. State, and criticise in relation to recent philosophy, Locke's account of the idea of Infinity, and of the way in which acquired. *Cambridge, Tripos*, 1880.

842. Compare the different accounts given by Locke of the distinction of Primary and Secondary Qualities of Matter. Is any such distinction tenable? *Oxford, Second Schools (Honours)*, 1878.

843. Give briefly Locke's doctrine of Essences, and estimate its importance in the development of philosophy and of logic. *Cambridge, Tripos*, 1884.

844. State and examine Locke's objection to the Syllogism. *Oxford, Second Schools (Honours)*, 1878.

845. What is Locke's exact position as to the Freedom of the Will, and the Spring of the Will? *H. S. F.*

846. Discuss the following: "In Locke we find an unstable equilibrium between two irreconcilable tendencies—towards a sensationalist theory of knowing, and towards a materialist theory of being. His great disciple, Berkeley, at once preferred the former doctrine, and employed it mainly as a weapon against the latter." *Cambridge, Tripos*, 1885.

847. Explain precisely the *object* of Locke's *Essay concerning Human Understanding*, and discuss such objections as you think may be urged against the *method* he followed in it. *Trinity Coll., Camb.*, 1882.

848. "The circumstances or accidents of Locke's system are its most valuable part" (*Green*). *Cambridge, Tripos*, 1884.

849. Point out the sceptical elements in Locke's philosophy, and discuss his treatment of them. *London, M.A.*, 1882.

850. Give Locke's classification of Primary and Secondary Qualities, and compare it with those of Descartes and Herbert Spencer. Give and criticise the grounds upon which Locke distinguishes between the two classes of qualities. *H. S. F.*

851. Compare critically the methods applied by Locke and Kant to the solution of the problem regarding the nature and limits of Knowledge. *Cambridge, Tripos*, 1885.

852. State and criticise Locke's doctrines concerning—(1) Substances, (2) Substance, and (3) Essence. *London, M.A.*, 1882.

LEIBNITZ.

853. Indicate the chief points of dispute between Locke and Leibnitz, and give your opinion of the results of the controversy. *London, D.Sc.*, 1882.

854. Contrast the doctrine of Locke and Leibnitz with regard to the *Primum Cognitum*. In what manner is this question connected with the dispute between Nominalism and Conceptualism? *London, M.A.*, 1878.

855. Discuss the amount of radical difference between Locke and Leibnitz as to the Origin of Knowledge; and give your own estimate of the value of the exceptive clause, *nisi ipse intellectus*. *London, M.A.*, 1878.

856. Explain the doctrine of Leibnitz with regard to Obscure Ideas, and indicate its relation to his general theory of knowledge. Criticise his doctrine on this head, and compare it with later views. *London, M.A.*, 1878.

857. How does Leibnitz reply to the question as to whether the mind always thinks? *London, M.A.*, 1878.

858. Explain at length Leibnitz's conception of Monads, and mention any analogous conception of Substance in earlier or later speculations. How does Leibnitz connect with it his theory of "obscure perceptions"? *London, D.Sc.*, 1884.

859. State and compare in detail the views of Leibnitz and Kant on (a) space relations, (b) interaction among real existences. *Cambridge, Tripos*, 1880.

860. What is the distinction Leibnitz draws between truths of Fact and truths of Reason? and how far is it an answer to Locke's argument against Innate Ideas? *London, M.A.*, 1878.

861. Examine the opinions of Locke and Leibnitz with regard to the nature of Substance and the origin of our idea of it. *London, M.A.*, 1878.

862. Explain the nature, and exemplify the use, of what Leibnitz calls the Law of Continuity. *London, M.A.*, 1878.

863. What services were rendered by Leibnitz to psychological inquiries? *Cambridge, Tripos*, 1881.

864. Summarise and discuss the remarks of Leibnitz in relation to Molyneux's problem of the Cube and Sphere. *London, M.A.*, 1878.

BERKELEY.

865. Give an outline of Berkeley's theory of Immaterialism.

866. Give a brief statement of the essence of Berkeley's Idealism, especially guarding against common misconceptions of it. *Dublin, B.A., 1878.*

867. What elements are, according to Berkeley, involved in the existence of a material thing? In what way would he allow you at present to predicate existence of (1) the paper in front of you, (2) the moon, (3) the north pole? *Edinburgh, M.A., 1885.*

868. Give a summary of Berkeley's argument in proof of the proposition that the *esse* of things is *percipi*; and compare it, in respect of its positive or constructive value, with Mill's psychological theory of the external world. *Cambridge, Tripos, 1884.*

869. How does Berkeley account for (a) the apparent, (b) the real, permanence of perceived objects? *Owens College, 1884.*

870. What, according to Berkeley, does "existence" mean when attributed to (a) material things, (b) our own minds? What ground have we for asserting existence in these cases? *Edinburgh, M.A., 1885.*

871. Compare the doctrine of Berkeley with that of Malebranche or any other idealist respecting Matter. What, in your opinion, were the sources of Berkeley's doctrine? *Cambridge, Tripos, 1880.*

872. How, according to Berkeley, do we come to know the existence of other finite minds? Comment on the connexion in his system between finite minds and the Infinite Mind. *Cambridge, Tripos, 1884.*

873. Upon what grounds does Berkeley deny the applicability to Self, or Thinking Substance, of those reasonings in virtue of which he rejects Material Substance?

Examine Hume's position in relation to the same question, with special reference to Berkeley's arguments. *Cambridge, Tripos, 1880.*

874. Compare carefully the theory of Knowledge contained in the *Principles* with that unfolded in the *Siris*. What do you regard as the connecting link between the two, and as the relation of each to English thought as a whole? *London, M.A., 1881.*

875. Give an account of Berkeley's theory of Power or Causal Activity, and consider the force of Hume's objections to it. In what different ways do Berkeley and Kant call in the aid of an active spiritual principle in developing their theories of perception? *Cambridge, Tripos, 1884.*

876. What account does Berkeley offer of Causation? and how does he explain the uniformities called laws of nature? *Owens College.*

877. Explain in some detail the grounds of Berkeley's attack on Abstract Ideas. *Owens College.*

878. Write a brief essay on the subject (Berkeley's Theory of Knowledge), tracing the historical development of the theory as in Berkeley's works, indicating the principles involved in it, and noting the chief lines of more recent speculation which connect themselves with Berkeley. *Owens College.*

879. A brief essay on the subject: Berkeley and Hume, the points of agreement and of difference in their theories of Knowledge. *Owens College.*

880. [Discuss] the influence of Berkeley's Idealism on subsequent speculation. *Cambridge, Tripos, 1884.*

881. State fully Berkeley's theory of vision as unfolded in his different writings. Point out the relation of his doctrine to pre-existing theories, and inquire how far subsequent research and criticism have confirmed, added to, or upset the doctrine. *London, M.A., 1881.*

882. What room does Berkeley leave for the conception of law in nature? Translate into the language of his theory the law that every particle of matter in the universe attracts every other particle with a force which is inversely proportional to the square of their distances. *Edinburgh, M.A. Honours, 1884.*

883. Compare critically Berkeley's ultimate metaphysical conception with that of Kant. *Cambridge, Tripos, 1885.*

HUME.

884. Examine the relation of Hume to his predecessors and successors in relation to (1) the origin of Ideas, (2) the ground of Induction. *Cambridge, Tripos, 1882.*

885. Explain Hume's distinction between Impressions and Ideas, and examine the use he makes of it in his theory. Compare with previous or subsequent distinctions of the same kind. Criticise his "sceptical solution of sceptical doubt." *Edinburgh, M.A. Honours, 1885.*

886. Examine Hume's distinction between impressions and ideas, and his conception of the relation between the two. *Cambridge, Tripos, 1884.*

887. For what reasons did Hume limit "perfect exactness and certainty in science to algebra and arithmetic"? To what extent did he admit it even there? What consequences had this admission of his (such as it was) on subsequent philosophy? *Cambridge, Tripos, 1881.*

888. A critical examination of Hume's account of the nature and origin of our ideas of Space and Time. *Cambridge, Tripos, 1884.*

889. Discuss the significance of the passage from Hume :

"In short, there are two principles which I cannot render consistent, nor is it in my power to renounce either of them; *viz. that all our distinct perceptions are distinct existences, and that the mind never perceives any real connexion among distinct existences.*" *Cambridge, Tripos, 1885.*

890. What, according to Hume, is the logical connexion between the idea of identity and that of cause and effect? Compare his view of the subject with that of any later thinker. *Cambridge, Tripos, 1884.*

891. "Hume's plausibility is due to his assuming the 'fiction' which he afterwards destroys" (*Green*).

Discuss this remark, referring for illustration to Hume's account of the idea of cause. *Cambridge, Tripos, 1880.*

892. Compare the views of Locke, Hume, Leibnitz, and Kant on the nature of the Causal Nexus, and the ground of the Causal Judgment. *London, M.A., 1878.*

893. Give briefly Hume's doctrine of Causality, connecting it with his explanation of the ideas of Substance and Identity. What objections have been urged against the doctrine from a strictly empirical point of view? *London, M.A., 1879.*

894. Examine the relation of Hume's ethical theory to his

Scepticism regarding the principles of Knowledge. *Edinburgh, M.A. Honours, 1884.*

895. What does Hume include under the head of 'philosophical relations'? and which of these does he ultimately accept? Compare his view with that of Locke. Is his account of ideas of relation consistent with the premisses with which he sets out? *Cambridge, Tripos, 1884.*

896. Briefly summarise and critically examine the doctrines of (1) Locke, (2) Berkeley, and (3) Hume concerning the Primary Qualities of Matter. *Trinity Coll., Camb., 1884.*

897. Give a brief history of English Empiricism, noticing especially the relation of Locke to his predecessors, the relation of Hume to Locke, and the relation of Bain and Mill to Hume. Consider throughout what changes took place (1) in the premisses and point of view assumed, and (2) in the conclusions drawn. Consider also the relation of Empiricism to Sensationalism and Materialism. *H. S.*

KANT, HEGEL.

898. What anticipations (if any) do you find in modern philosophy of Kant's idea of Criticism? *London, M.A., 1885.*

899. A recent writer has maintained that Kant's proposal to critically investigate the faculty of cognition was no new departure in philosophy. Estimate the correctness of this view. *London, D.Sc., 1881.*

900. Show Kant's relation (1) to the Leibnitz Wolffian school, (2) to Hume; and consider how far he was entitled to call himself the Copernicus of philosophy. *Trinity Coll., Camb., 1885.*

901. What on Kant's view is the general problem of the Pure Reason? and what is the solution of it unfolded in the Critical Philosophy? *Trinity Coll., Camb., 1884.*

902. Explain Kant's distinction between Analytic and Synthetic judgments of different kinds. Give an example of each class he enumerates.

How far do your illustrations bring out the full force of the distinction Kant desired to draw? *Cambridge, Tripos, 1880.*

903. Give with sufficient expansion what you conceive to be a complete summary statement of Kant's answer to the question, How are synthetic judgments *à priori* possible? in the different cases in which it can be put; and explain by reference to his predecessors how the problem of philosophy came with him to assume this particular form. *London, M.A.*, 1885.

904. State briefly the sum of Kant's answer to the question, "Are synthetic judgments *à priori* possible?" *Oxford, Second Schools (Honours)*, 1877.

905. To compare two representations in a synthetical judgment, the understanding requires, according to Kant, something (x) as a medium of comparison. What is the x in the *à priori* judgments of Mathematics; what in those of Physics; and what in *à posteriori* judgments?

Give examples of each of these classes of judgments. *Dublin, Wray Prize*, 1878.

906. Explain precisely what Kant intended by judgments of Perception and by judgments of Experience, and the relation of the one to the other. Show clearly the part played by this distinction in Kant's theory of Knowledge, and add your own views as to its soundness. *London, M.A.*, 1884.

907. What is the paradox Kant proposes to those who think Space and Time real qualities inhering in things? *Dublin, B.A.*, 1877.

908. "Arithmetical judgments are always synthetical." Explain and criticise. *Oxford, Second Schools (Honours)*, 1877.

909. Can you collect a complete theory of the objects, principles, and processes of mathematics from the Transcendental Æsthetic and Transcendental Analytic? *Oxford, Second Schools (Honours)*, 1878.

910. Compare the views of Kant and Mill on the foundations of algebraical and geometrical reasoning. *Dublin, Wray Prize*, 1878.

911. Show the correspondence of successive stages in the argument of the Analytic in Kant's *Critique*, with the argument of the Æsthetic. Why is there no "Transcendental Deduction" of Space and Time? *Edinburgh, M.A. Honours*, 1884.

912. "The predicaments (Categories) of Aristotle are thus

objective, of things as understood ; those of Kant subjective, of the mind understanding. The former are results *à posteriori*, the creations of abstraction and generalization ; the latter anticipations *à priori*, the conditions of those acts themselves" (*Hamilton*). Discuss the accuracy of the contrast here drawn. *Cambridge, Tripos*, 1880.

913. State Kant's criteria for determining *à priori* conceptions and principles ; and illustrate the manner in which he applies these criteria in his speculative and moral treatises. *Oxford Second Schools (Honours)*, 1878.

914. Discuss the possibility of a reduction in Kant's list of Categories. *Dublin, B.A.*, 1877.

915. Explain the answer which Kant gives to the question, How is nature possible? How is his answer connected with his doctrine of the Categories? *Cambridge, Tripos*, 1882.

916. "Either the object must make the conception possible, or the conception must make the object possible."

In what sense would each of these alternative propositions be maintained by Kant? *Oxford Second Schools (Honours)*, 1877.

917. Exhibit the arguments by which Kant demonstrates that Causality is a condition of experience. *Cambridge, Tripos*, 1881.

918. How is the Principle of Causality established by Kant? *Dublin, B.A.*, 1878.

919. How is Hume's doctrine of the relation between succession in time and causality inverted by Kant? *Oxford, Second Schools (Honours)*, 1877.

920. Explain the difference between the Unity of Apperception and Unity as a Category ; also the relation between the Transcendental Subject and the Transcendental Object. Why did Kant refuse to apply to the former the Category of Substance? *Trinity Coll., Camb.*, 1883.

921. Discuss the origin of the word "Apperception," and its use by Kant. *Oxford, Second Schools (Honours)*, 1877.

922. Explain the exact sense and connexion in which Kant uses the designations (*a*) Transcendental, (*b*) Transcendent, (*c*) Permanent, (*d*) Constitutive, (*e*) Regulative. *London, M.A.*, 1885.

923. According to Kant, "all knowledge begins with Sense, proceeds thence to Understanding, and ends with Reason." Ex-

plain the functions assigned to each of these, and the nature of the certainty which they respectively yield. *Cambridge, Tripos*, 1882.

924. Draw out Kant's argument against Associationism as a theory of Knowledge, and estimate its value. How far do you think it has been met by later Associationists? *London, M.A.*, 1885.

925. Write a short commentary on Kant's use (or uses) of the word Experience. *London, M.A.*, 1885.

926. State Kant's theory of self-consciousness. *Oxford, Second Schools (Honours)*, 1878.

927. "Pure conception," "pure schema," "pure image." Explain the relation between these as understood by Kant. *Oxford, Second Schools (Honours)*, 1877.

928. Carefully distinguish the points to be proved in (a) the Deduction of the Categories, (b) the Schematism of the Categories, (c) the Principles of Understanding; and compare Kant's Schema as to its nature and function in experience, with Locke's abstract idea. *Edinburgh, M.A. Honours*, 1885.

929. "Pure conceptions of the understanding, when compared with empirical intuitions, or even with sensuous intuitions in general, are quite heterogeneous, and never can be discovered in any intuition. How then is the subsumption of the latter under the former, and consequently the application of the Categories to phenomena, possible?" What is Kant's answer to this question? and how far is it successful? *Oxford, Second Schools (Honours)*, 1878.

930. Explain the difference between "Substance" and "Thing *per se*" in Kant's *Critique of Pure Reason*, and discuss the relation of the former to (1) Time, and (2) Space. *London, D.Sc.*, 1883.

931. What does Kant mean by "the Antinomy of Pure Reason"? Show how its different forms are related to the different main heads of Categories, and in what way each is overcome.

Trace the influence of this part of Kant's doctrine in more recent English speculation. *London, M.A.*, 1885.

932. Indicate very briefly the nature of Kant's solution of the Antinomies, and contrast his position with (a) the Agnosticism of Hamilton, (b) the Empiricism of Hume. *Cambridge, Tripos*, 1880.

933. Give an outline of the argument by which Kant shows that the ideas of pure reason have no objective validity.

What validity have they according to him? *Cambridge, Tripos, 1881.*

934. Mansel says of the statement that the Understanding has no power of intuition, that it was by establishing this truth that Kant annihilated at a blow all the fruitless efforts of the Metaphysicians. Examine this assertion. *Cambridge, Tripos, 1882.*

935. State and examine Kant's doctrine concerning the idea of the Pure Reason. What does he assign as their legitimate use? *London, M.A., 1884.*

936. What did Kant understand by Things-in-themselves? Examine critically the place he assigns to them in his system of philosophy. *London, D.Sc., 1882.*

937. Give the substance of Kant's "Refutation of Idealism," remarking upon the difference of his attitude between the first and second editions of the *Critique*. *London, M.A., 1885.*

938. What did Kant mean by his refutation of Idealism? *Dublin, B.A., 1878.*

939. Compare Kant's doctrines concerning Things *per se* with Mr. Spencer's doctrine of the Unknowable. Are both, or is either, open to the charge of being unphilosophical in conception? *Trinity Coll., Camb., 1883.*

940. Give the bearing of the arguments of the *Prolegomena* on the question of Kant's Idealism. *London, M.A., 1879.*

941. Explain and criticise the following :

"Kant has clearly shown that the Idea of the Unconditioned can have no objective reality; . . . but he ought to have shown that the unconditioned is self-contradictory, because it is not a notion, either simple or positive, but only a *fasciculus* of negations." *Cambridge, Tripos, 1885.*

942. Explain the relation in Kant's system between theology and the disjunctive syllogism. *M. S.*

943. How does Kant state, and how does he dispose of, the ontological argument for the existence of God? Explain and criticise.

(Cf. Questions 804-807.)

944. Is there a real inconsistency between Kant's Critical and

his Ethical Philosophy? If there is, which is right? If there is not, how do you reconcile them? *Cambridge, Tripos*, 1872.

945. In what sense does Kant attribute to the "practical" a supremacy over the "speculative" reason? *Oxford, Second Schools (Honours)*, 1877.

946. How does Kant treat the question of the Freedom of the Will? *Civil Service*, 1881.

947. Trace the influence of the doctrines and method of Hegel on the metaphysic of this century. *Cambridge, Tripos*, 1881.

948. Sketch Hegel's account of the Will, and consider how it stands related to Dialectic Evolution, and how to the requirements of Ethical life. *Edinburgh, M.A. Honours*, 1884.

REID, HAMILTON, MANSEL, MILL, SPENCER.

949. Give a brief summary and a critical estimate of the Common-Sense Philosophy of Reid. *Trinity Coll., Camb.*, 1885.

950. Write a brief critical estimate of the merits and demerits of Reid's Theory of External Perception. *Trinity Coll., Camb.*, 1883.

951. "The external senses . . . make us perceive; . . . they give us a *conception* and *invincible belief* of the existence of external objects" (*Reid*).

Discuss this view of perception, and compare it with Hamilton's. *Cambridge, Tripos*, 1884.

952. Contrast the procedure of Reid and Kant respectively in dealing with Hume's scepticism; and also state and examine Kant's strictures upon the appeal to common sense in philosophical matters. *Cambridge, Tripos*, 1885.

953. Summarise Hamilton's doctrine of Natural Realism. Examine in what respects it differs from the doctrine he styles Cosmothetic Idealism, and consider how far such difference is an advance. *Trinity Coll., Camb.*, 1885.

954. On what grounds does Hamilton maintain that Natural Realism and Absolute Idealism are the only systems worthy of a philosopher? *Dublin, Wray Prize*, 1878.

955. State concisely and then criticise the main positions in Hamilton's doctrines concerning the Unconditioned. Also point out and discuss Mr. Spencer's deviations from Hamilton on this question. *Trinity Coll., Camb.*, 1885.

956. What meanings have been attached to the words "Absolute" and "Infinite"? State the arguments by which Sir W. Hamilton showed their inconceivability. *Cambridge, Tripos*, 1881.

957. What aspects of Knowledge does Hamilton seek to account for with his "Regulative Faculty," and to what effect? Can it be called a Faculty in the same sense as the other in his Scheme of Intellect? *London, B.A. Honours*, 1884.

958. State and criticise Mansel's proof of the existence of the noumenal *ego*. *Cambridge, Tripos*, 1881.

959. Explain what Mill means by a "psychological theory" of Matter, Mind, etc. To what other theories is it opposed? and in what respects is it entitled to be called philosophical?

Examine in particular this theory as applied by Mill to Mind. *Trinity Coll., Camb.*, 1885.

960. What do you take to be the positive outcome of J. S. Mill's psychological theory of Matter and Mind? Compare the results (1) with the premisses he assumed, (2) with the results reached by Hume, and (3) with those reached by Kant. *Trinity Coll., Camb.*, 1885.

961. State and compare, as to their leading features, the theories of Matter and Mind propounded by J. S. Mill and H. Spencer. *Trinity Coll., Camb.*, 1884.

962. Compare the views of Hamilton, Mill, and Spencer concerning the Qualities of Matter. *Trinity Coll., Camb.*, 1883.

963. Explain in what sense H. Spencer employs the Universal Postulate, and give his application of this principle to the question of Realism and Idealism. *Cambridge, Tripos*, 1882.

964. Compare the views of Kant, Mill, and Spencer as to the meaning, and the criteria, of Necessary Truth. *Trinity Coll., Camb.*, 1885.

965. How does H. Spencer define *Life*? Give some account of his description of it as objectively manifested in ascending gradations. *Cambridge, Tripos*, 1882.

(See Question 675.)

Part III. Ethics.

METHOD AND SCOPE OF ETHICS.

966. "Ethics is the science of conduct." Define the word "science" in this connexion, and show which logical form its reasonings naturally assume. *Cambridge, Tripos*, 1880.

967. Explain the following terms, pointing out any shades of meaning by which you consider each of them to be distinguished from the others: Moral Philosophy, Ethics, Casuistry, Deontology. *London, B.A. Honours*, 1874.

968. Define Ethics; and illustrate the distinction between the Legal and Moral quality of actions. *London, B.A. Honours*, 1873.

969. How far is it right to call Ethics a Science?

Point out (1) its relation to Psychology and to History, (2) the assumptions made by the various systems of Ethics. *Cambridge, Tripos*, 1881.

970. Discuss the relation of Ethical inquiries to those of Psychology and Metaphysics. Take, as special instance, the experience of Moral judgment, with its attendant feelings. *Owens College*, 1884.

971. Is an Ethical principle susceptible of proof? If so, of what kind of proof? State and examine some instances illustrative of the attempt to reach an Ethical principle, (a) inductively, or (b) deductively. *London, D.Sc.*, 1883.

972. How far are right and wrong matters which admit of proof? *Oxford, Second Schools (Honours)*, 1880.

973. What methods should be employed in Moral Philosophy? *Oxford, Second Schools (Honours)*, 1879.

974. What functions would you assign to induction and deduction respectively in Moral Science? *Oxford, Second Schools (Honours)*, 1880.

975. "Experiment has no place in Ethics and Politics."

Discuss the truth of this assertion. *Oxford, Second Schools (Honours)*, 1881.

976. What light may be thrown on the theory of Morals by the study of History? *Oxford, Second Schools (Honours)*, 1878.

977. How have writers who were not professed Moralists con-

tributed to the Science of Morals? *Oxford, Second Schools (Honours)*, 1884.

978. Selecting any case of moral judgment, define carefully the matter concerning which judgment is passed, note any peculiarity in the form of the judgment, and discuss the significance of the predicate. *Cambridge, Tripos*, 1885.

979. It has been stated that desires and affections, rather than acts, are the proper subjects of moral judgment. Is this true? *Oxford, Second Schools (Honours)*, 1878.

980. (a) "We may call precisely the same act good or bad according to the motive which prompts it."

(b) "From one and the same motive, and from every kind of motive, may proceed actions that are good, others that are bad, and others that are indifferent."

Account for the difference between these two statements, indicating briefly their bearings on moral theory and their respective values. *Civil Service*, 1882.

981. When a man acts, is it what he desires, or what he designs, or what he effects, that is the proper subject of moral judgment?

Explain the distinction of *formal* and *material* rightness of actions; and consider how far it has a meaning for the Intuitionist. *London, B.A.*, 1885.

982. Does the morality of an agent depend upon his acts or his intentions? *Civil Service*, 1880.

983. Contrast the opposed theories as to the nature and origin of Moral Distinctions. *London, B.A. Honours*, 1873.

984. Define with precision the following terms: Egoistic Hedonism, Empirical Hedonism, Intuitionism, Altruism, Utilitarianism. *London, M.A.*, 1880.

985. Explain (referring to particular authors or school of thought) the following statements:

(a) "The perception of right and wrong is alone a sufficient principle of action."

(b) "The moral virtues are the political offspring which flattery begot upon pride."

(c) "Moral rules are grounded partly on *utility* and partly on *sentiment*."

(d) "The maxim of self-love only *advises*: the law of morality *commands*." *Civil Service*, 1885.

986. What moral theories rest on Selfishness and Sympathy respectively? and to what objections are they exposed? *London, M.A.*, 1877.

987. "The very terms, *Moral* or *Ethical* rules, point to customs as their source. Some of these were doubtless obviously useful, but others were as unquestionably sentimental." Examine this statement, and consider its bearing upon the theory of a Moral Sense. *London, B.Sc.*, 1881.

988. How far can rules of conduct be established from the consent of mankind? *Civil Service*, 1882.

989. It has been said that the attempt of moralists in ancient and modern times to discover a universal principle or axiom underlying the rules of Common-Sense Morality, has frequently ended in tautologies and circular reasonings. Examine this statement. *London, B.A. Honours*, 1882.

990. Consider, in its most general form, the objection to the Aristotelian view of Virtue (and to Butler's theory of Conscience), that it involves a circle in reasoning. *Owens College*, 1880.

(See Questions 1338, 1339.)

991. What do you understand by a moral *ideal*? Consider fully the conditions involved in the formation of an ideal. Do you think it correct to say that moral ideals are liable to constant change? Does the possibility of such change seem to you reconcilable with the assignment of objective character to moral distinctions? *Cambridge, Tripos*, 1885.

992. What are the requisites of a complete moral theory? *Civil Service*, 1882.

993. Discuss the practical importance of a theory of morals. *Civil Service*, 1882.

994. Discuss how far current controversies as to the morality of vivisection, and of marriage with a deceased wife's sister, are due to differences on matters of fact, or differences of ethical principles. *Cambridge, Tripos*, 1880.

NATURE, PROGRESS, EVOLUTION.

995. Describe the leading positions occupied by the conception of Nature in the history of ethical opinions. *London, B.A. Honours, 1881.*

996. Discuss the meaning of the term "Nature," as employed by ethical writers of different schools. *London, B.A., 1873.*

997. What is meant by saying that a virtuous life is a "life according to Nature"? *Oxford, Second Schools (Honours), 1879.*

998. Compare the meanings of the maxim, "Life according to Nature," as employed by the Stoics, by Butler, and by the modern Evolutionist. *London, B.Sc., 1882.*

999. "If men have no rights by Nature, they cannot have any duties either."

Discuss this view. *Oxford, Second Schools (Honours), 1881.*

1000. Explain the term "Natural rights." By whom, and on what grounds, has their existence been denied? *Oxford, Second Schools (Honours), 1877.*

1001. Discuss the following statement: "The basis of morals is to be found by determining the functions of human nature." *London, B.Sc., 1883.*

1002. Certain parts of our nature are said to be higher or lower than others: on what grounds would this belief be justified by different schools of moralists? *Oxford, Second Schools (Honours), 1881.*

1003. Examine the following statements:

(1) "Man is only unhappy because he misunderstands Nature."

(2) "Where there is no law, there is no injustice." *Oxford, Second Schools (Honours), 1881.*

1004. Discuss the notion of progress in its application to Ethics, considering (a) how far morality progresses; (b) how far progress is the end of morality. *Cambridge, Tripos, 1876.*

1005. Discuss the notion propounded in recent times, that, while intellectual advancement has been rapid, there has been little or no ethical progress? *London, D.Sc., 1878.*

1006. What do you consider to be the chief tests which indicate moral progress? *Oxford, Second Schools (Honours), 1882.*

1007. In what respects may ethical science be said to have advanced since Aristotle? *Oxford, Second Schools (Honours)*, 1881.

1008. What do you consider to be the definite truths arrived at in the course of ethical discussion from Plato to J. S. Mill? *Cambridge, Tripos*, 1881.

1009. Discuss the objections to the study of moral philosophy implied in the statement that it is unprogressive. *Oxford, Second Schools (Honours)*, 1880.

1010. Under what social, or other conditions, do new moral ideas become current? *Oxford, Second Schools (Honours)*, 1881.

1011. Describe the ethical characteristics of savage tribes. *London, D.Sc.*, 1878.

1012. In what ways has the doctrine of evolution been brought to bear on questions of Ethics? *Oxford, Second Schools (Honours)*, 1881.

1013. Enumerate and examine the main points in the evolutionary theory of Ethics. *London, B.A. Honours*, 1883.

1014. Consider the evidence for the following statement: "The evolution theory necessarily assumes a variation of morality, but not an indefinite or arbitrary variability." *Edinburgh, M.A. Honours*, 1885.

1015. Is Ethics improved by being made dependent on the theory of a social organism? *Oxford, Second Schools (Honours)*, 1883.

1016. Do you consider that the modern doctrine of evolution necessitates any material modification of the principles of Ethics? Give reasons for your reply. *London, M.A.*, 1882.

1017. "Morality is an institution of society, maintained by the authority and punishments of society." Explain the meaning of this statement, and give a brief summary of the evidence by which it is upheld. *Edinburgh, Preliminary Medical*, 1884.

INTUITIONALISM.

1018. What do you take to be the essential character of Intuitive Ethics? Enumerate the principal varieties of the intuitive method in modern ethical systems. *London, B.A.*, 1882.

1019. Distinguish the various forms of Intuitionism in Ethics,

remarking upon the special characteristics of each. *University Coll., London*, 1882.

1020. Explain the common connexion of the terms "intuitive" and "innate" in their application to the principles of morals, and illustrate your explanation by reference to systems of (so called) Intuitional Ethics in which these two notions *have* been connected, and to others in which they have *not* been connected. *Trinity Coll., Camb.*, 1880.

1021. What is meant by saying that the final end for a self-conscious agent must be internal? What consequences appear to follow from accepting such position? *Owens College*, 1884.

1022. Discuss "Self-realization" as a conscious ethical end. Point out the various forms assumed by this idea in different ethical systems. *Cambridge, Tripos*, 1881.

1023. Discuss the value of the idea of perfection as a motive to action. *Oxford, Second Schools (Honours)*, 1880.

1024. "Duty is to be done for duty's sake." How far does this statement suggest (a) a sufficient motive, (b) a definite standard for right action? *Cambridge, Tripos*, 1880.

1025. Explain and criticise the principle of "duty for duty's sake." *Civil Service*, 1885.

1026. How can a man be a law to himself? *Oxford, Second Schools (Honours)*, 1885.

1027. "This man ought to pay his debt." Distinguish according to an Intuitional Theory between the act, judgment, warrant, abstract terms. *Edinburgh, Preliminary Medical*, 1884.

1028. Does the recognition of the gradual development of moral ideas invalidate the belief in an absolute moral standard? *Oxford, Second Schools (Honours)*, 1877.

1029. How are Intuitional theories of morals affected by recent speculations concerning evolution? *London, B.A. Honours*, 1877.

HEDONISM, UTILITARIANISM.

1030. What do you understand by Hedonism? State any forms of Hedonist theory, and subject them to examination. *Owens College*, 1880.

1031. Is pure Altruism theoretically justifiable, and practically workable as a system of morals? *London, B.A. Honours, 1884.*

1032. How does Utilitarianism obviate (or seek to obviate) the objections that may be urged against Egoism as a theory of morals? *London, B.A., 1885.*

1033. Make explicit the assumptions as to the nature of Pleasure, and the possibility of cognizing it, which are implied in the assertion that "the greatest happiness of the greatest number is the true ultimate end of conduct" ("happiness" being understood to mean "sum of pleasures with pains subtracted"), and discuss their legitimacy. *Cambridge, Tripos, 1876.*

1034. Inquire carefully into the meaning of the greatest happiness of the greatest number. To what Hedonic end does the progress of science and industry tend? *London, B.A. Honours, 1880.*
(See Questions 1012, 1016.)

1035. Name some of the objections which may be raised to the greatest happiness principle as the foundation of morality. *London, B.A., 1876.*

1036. Examine the objection frequently urged against Utilitarianism, that the consequences of actions are beyond calculation. *London, B.Sc., 1881.*

1037. "Utilitarianism furnishes no principle for the distribution of happiness." Discuss this statement. *Cambridge, Tripos, 1876.*

1038. What is meant by a "sum of pleasures"? Examine the objections that have been, or may be, taken to this summing up pleasures, and consider how far they affect the possibility of a Hedonistic Ethics. *Edinburgh, M.A. Honours, 1885.*

1039. "The precepts of Utilitarianism are much more negative than positive; it tells us less what to do than what not to do." Examine this. *Oxford, Second Schools (Honours), 1880.*

1040. In how many senses may you interpret the expression, "The greatest happiness of the greatest number"? Is great inequality of wealth consistent with this formula, regarded as the end of ethical and political sciences? *London, M.A., 1881.*

1041. Give a brief critical and historical account of the principal divisions of what is commonly called Utilitarianism. *London, B.A. Honours, 1874.*

1042. Write a brief history of Utilitarianism, paying special

attention to the exposition given of it by (1) Paley, (2) Bentham, (3) J. S. Mill. *Cambridge, Tripos*, 1880.

(See Questions 1356-1358.)

1043. What points of Bentham's Utilitarianism are given up by Mill? What further concessions might be made by the recognition of Evolution? *Cambridge, Tripos*, 1884.

1044. How far is "Utilitarianism" an appropriate or an accurate term for the ideas which it has been used to express? *Oxford, Second Schools (Honours)*, 1880.

1045. The terms "*à posteriori*," "dependent," Utilitarian are frequently applied to a certain school of Ethics. To what different shades of meaning do they point? How do they come to denote one and the same school? *London, B.A.*, 1872.

1046. Trace the connexion between Utilitarianism and the theory that all knowledge comes from experience. *Edinburgh, M.A.*, 1885.

1047. Is Utilitarianism rightly contrasted with Intuitionism? *Cambridge, Tripos*, 1882.

1048. What is meant by saying that Intuitive Morality is an unconscious Utilitarianism? *London, B.Sc.*, 1879.

1049. Examine the claims of Hedonists to make use of the maxims of common-sense morality. *Cambridge, Tripos*, 1884.

1050. What Ethical systems, if any, claim to be wholly independent of a Hedonistic calculus? How may labour which is intended to promote the gradual formation of such a calculus on scientific principles be most profitably employed? *Cambridge, Tripos*, 1876.

1051. To what person or persons belongs the right, according to the Utilitarian theory, of deciding upon the moral rightness or wrongness of actions? *London, B.A.*, 1877.

1052. Is the admission that the Utilitarian theory has been of great value in politics consistent with its rejection in Ethics? *Oxford, Second Schools (Honours)*, 1884.

1053. How far, in your opinion, does the moral condition of savage tribes favour the theory that morality is founded on the utility of actions? *London, M.A.*, 1877.

1054. Some prefer to be Intuitionists in Ethics and Utilitarians in Politics. Consider (1) the consistency of this position,

(2) whether it implies any special view of the relation between Ethics and Politics. *Edinburgh, M.A. (Honours)*, 1884.

PESSIMISM.

1055. Discuss, from the point of view of empirical Psychology, the truth of Pessimism, and consider the Ethical consequences of adopting a Pessimistic view of human experience. *Cambridge, Tripos*, 1884.

1056. Estimate any recent attempts to solve the question of the worth of life according to a scientific method. *London, D.Sc.*, 1881.

1057. Trace the origin and rise of modern Pessimism. *London, D.Sc.*, 1882.

1058. In what way, and how far, does a Pessimistic view of life affect Ethical theory? *Edinburgh, M.A. Honours*, 1884.

CASUISTRY.

1059. Explain the word "Casuistry." Give instances of Casuistry from the ancient and modern moralists. *Cambridge, Ordinary B.A.*, 1874.

1060. Explain the nature of Casuistry. How did it give way to Moral Philosophy? How came the term *Casuistry* to be used in a bad sense? *Cambridge, Ordinary B.A.*, 1873.

1061. Describe exactly the nature of Casuistry, and discuss fully the reasons of the discredit into which it has fallen. *Cambridge, Tripos*, 1880.

1062. Define Casuistry. How far is it possible to dispense with Casuistry in the discussion of ethical questions? *Civil Service*, 1882.

1063. Does the Utilitarian standard furnish a satisfactory guide for deciding questions of Casuistry? *Oxford, Second Schools (Honours)*, 1877.

1064. "Cases of Casuistry are equally insoluble by all theories of Morality." Discuss this. *Civil Service*, 1882.

1065. What is meant by "cases of conscience"? Give instances of such "cases," and offer a solution of one or more of them. *Civil Service*, 1881.

1066. Can there be "conflicting duties"? If so, on what principle are we to decide between them? *Oxford, Second Schools (Honours)*, 1878.

ETHICS AND POLITICS.

1067. Discuss the relation of Ethics to Politics in ancient and modern times respectively, with special reference to Plato, Aristotle, Whewell, and Bentham. *Cambridge, Tripos*, 1880.

1068. If Ethics has to do with the good of society, wherein consists the difference between Ethics and Politics? *London, B.Sc.*, 1879.

1069. Discuss the relation of Ethics to Politics regarding (a) the end to be pursued, (b) the laws regulating its pursuit. *Edinburgh, M.A.*, 1885.

1070. Distinguish carefully, illustrating your answer by examples, between the province of Ethics and that of Jurisprudence. *Civil Service*, 1881.

1071. How would you distinguish Ethics or Moral Philosophy from Jurisprudence and Politics? Explain generally the nature of the chief problems of Ethical theory. *Owens College*, 1880.

1072. What is the place of the Ideal State in Ancient Ethics? How is it replaced in Modern Systems? *Oxford, Second Schools (Honours)*, 1877.

1073. A murderous assault having been committed, inquire how far the fact of the victim subsequently living or dying affects the character of the deed, (1) in a moral, (2) in a jurisprudential, point of view, and explain the cause of the difference. *London, D.Sc.*, 1878.

1074. How is the idea of a moral community related to the natural organizations of family, state, or civic body? How would you relate to one another Law, Morality, and Political Constitution? *Owens College*.

1075. Consider carefully how far the conduct of a nation can be judged by the same moral standard as the conduct of an individual. *London, B.A. Honours*, 1883.

1076. Distinguish the notions of Vice and Crime, and deter-

mine exactly how far they overlap, and why. What corresponding distinction is there in regard of Virtue? *London, B.A.*, 1885.

1077. Analyse the moral grounds and limits of the duty of obeying the laws of one's country. *London, B.A. Honours*, 1877.

1078. Can you name any cases in which it is a positive duty to resist the laws of the country? *London, B.A. Honours*, 1880.

1079. How does the practical influence of Reverence for Law bear on the problem as to the attainment of a good Will? *Edinburgh, M.A. Honours*, 1884.

ETHICS AND THEOLOGY.

1080. Discuss the relation of Theistic belief to Ethical theory. *Edinburgh, M.A. Honours*, 1885.

1081. An historical view of the relations between Religion and Morality. *Cambridge, Tripos*, 1882.

1082. "Faith, however well founded, has itself only a regulative and practical, not a speculative and theoretical application" (*Mansel*). Examine this statement. *Cambridge, Tripos*, 1882.

CUSTOM, LAW, SANCTION.

1083. Discuss the general resemblances and differences of the following codes : (a) Law, (b) Morality, (c) the Code of Honour, (d) the Code of Social Decorum or Propriety.

Consider how far a man is justified in violating any rule of any of these codes, provided he is ready to pay the penalty attached to such violation. *Cambridge, Tripos*, 1880.

1084. How do you account for many persons obeying the law of honour who pay very little regard to any other laws? *London, M.S.*, 1880.

1085. [Discuss] the moral value of the sense of honour. *Oxford, Second Schools (Honours)*, 1882.

1086. Distinguish between *customs, manners, fashions, laws*, so as to show their relation to morality. *Civil Service*, 1885.

1087. Illustrate the influence of Law and Custom on moral ideas. *Civil Service*, 1882.

1088. "It is of the very essence of custom . . . that men

do not clearly distinguish between their actions and their duties ; —what they ought to do is what they always have done, and they do it." Explain the psychological bearing of this remark. *London, M.A.*, 1877.

1089. Examine the distinction between "conscious" and "unconscious" morality. *Oxford, Second Schools (Honours)*, 1880.

1090. State the various meanings of the term "Law," and show their ethical bearings. *Civil Service*.

1091. What is a Sanction? What are the various sanctions by which a man is restrained from (1) committing a theft ; (2) telling a lie ; (3) appropriating to himself the discovery of another, when there is no chance of detection? *Oxford, Second Schools (Honours)*, 1879.

1092. What do you understand by the Moral Sanction? Briefly enumerate the chief forms it has taken in different Ethical systems, and especially explain why the importance attaching to it varies so materially between one type of Ethical systems and another. *London, B.A.*, 1883 (*special*).

GOOD, PLEASURE, HAPPINESS.

1093. "The good is that which satisfies desires." Comment fully on this proposition. *Owens College*, 1880.

1094. Are there other ends of human action than pleasure? If so, what ; and on what grounds to be acknowledged? *Civil Service*, 1880.

1095. "There is nothing good in the world but a good Will." Explain this, and state the limitations, if any, with which you think the maxim should be understood. *Oxford, Second Schools (Honours)*, 1881.

1096. Analyse the notion of moral excellence, distinguishing its several aspects, and indicating the relation in which it stands to individual and community. *Owens College*, 1880.

1097. What do you regard as the relation of the idea of Good to the fundamental problems of Ethics? *London, M.A.*, 1880.

1098. What relation do the notions of Conscience, Obligation, Moral Judgment bear to the idea of final end? *Owens College*.

1099. Analyse the notion of Pleasure (*a*) in itself, (*b*) in relation

to the notion of end. Examine the grounds for the assumed necessity of identifying the two. *Owens College*, 1884.

1100. Distinguish various ways in which the notion of general happiness has been presented as equivalent to the notion of final end, and discuss carefully any one of them. *Owens College*, 1884.

1101. Compare with one another the notion of Pleasure, Happiness, and the Good. In your answer consider (a) the legitimacy of recognising distinctions of kind among pleasures; (b) the relation of general happiness to the individual will. *Owens College*, 1884.

1102. "If pleasure is the criterion of morality, pleasures must be weighed as well as counted." Discuss this. *Civil Service*, 1882.

1103. Discuss the distinction of greatest and highest pleasure, and exhibit clearly the ethical significance of this distinction. *London, B.A. Honours*, 1881.

1104. Inquire into the meanings of the word Happiness as commonly used, pointing out what you consider to be the relation of the idea of Happiness to that of Pleasure, and to that of a permanent self. *London, B.A. Honours*, 1882.

1105. Discuss the definition of happiness which makes it equivalent to the sum of pleasures. Compare with this Aristotle's view of *εὐδαιμονία*. *Cambridge, Tripos*, 1881.

1106. Describe the nature and constituents of the highest pleasures. Can they be fully realized through the Moral Virtues? *London, M.A.*, 1877.

1107. Discuss the doctrine that happiness arises chiefly from the mind. What are the obvious objections to it? Examine their validity. *Cambridge, Ordinary B.A.*, 1870.

1108. Locke says: "All we desire is to be happy. . . . This general desire of happiness operates constantly and invariably." Criticise this remark. *Dublin, Wray Prize*, 1878.

1109. In what sense and to what extent is it desirable, for ethical purposes, to make out a connexion between virtue and (individual) happiness? How far has the importance of the problem been recognised by moralists of different schools? Examine the following: "It is enough for ethical purposes to show that a growth of moral feeling, involving, as it does, an increase

of faculty or capacity generally, is, in ordinary cases, attended with an increase of happiness." *London, D.Sc.*, 1883.

1110. Examine the application of the notion "false" or "unreal" to Pleasure. *Cambridge, Tripos*, 1876.

1111. How is the notion of pleasure related to and distinguished from that of preservation? Discuss the way in which they are connected in the ethical theories of Spinoza, Hobbes, and the Evolutionists. *Edinburgh, M.A. Honours*, 1884.

RIGHT, DUTY, OBLIGATION, MERIT.

1112. What is a right? How may rights best be classified? In what sense are they the creation of positive law? *Cambridge, Ordinary B.A.*, 1873.

1113. Explain the terms Right (substantive), Right (adjective), Duty, Law, and Sanction. *London, B.Sc.*, 1881.

1114. Define the terms Right (substantive), and Duty in their relation one to another. What is meant by a Natural Right, an Imperfect Right, and an Indeterminate Duty. *London, B.Sc.*, 1882.

1115. Explain how it is that it may not always be *right* to do what one has a Right to do. "The doctrine of Duties, which is Morality, pre-supposes a doctrine of Right and Obligations." Consider this statement with reference to the basis and character (necessity?) of moral truths. *Cambridge, Tripos*, 1872.

1116. Discriminate critically the ethical notions of Right, Duty, and Good. To what extent are they separately dealt with in different moral systems? *London, M.A.*, 1878.

1117. Discuss the comparative advantage of taking the conception (a) Right or (b) Good as the fundamental notion in ethics; and investigate the mutual relations of the two notions, if they are distinguished and employed together. *Cambridge, Tripos*, 1884.

1118. Right, Duty, Virtue. Define these words. *Civil Service*, 1881.

1119. Define Desire, Volition, Right, Obligation, Merit. *London, B.A.*, 1873.

1120. "The Rights of Man." How far is this an adequate expression for the moral relations of men to one another in society? *Cambridge, Tripos*, 1882.

1121. Analyse the meanings of the word *Right*, and apply your analysis to the celebrated saying, "Might, in the state of nature, is Right." *London, M.A.*, 1879.

1122. Analyse the notion of "moral obligation," and discuss its importance in a moral system.

Explain and discuss the following :

"What duty is, cannot be understood without a law ; nor a law be known, or supposed, without a law-maker, or without reward and punishment" (*Locke*).

"Evidently then, with complete adaptation to the social state, that element of the moral consciousness which is expressed by the word 'obligation' will disappear" (*Herbert Spencer*). *Cambridge, Tripos*, 1880.

1123. "I am *obliged* to do this." State and explain the various meanings which may be possessed by the word "obliged" in this assertion. *Civil Service*, 1880.

1124. "The sense of duty is transitory, and will diminish as fast as moralization increases" (*H. Spencer*). Examine the view thus presented of the relations between duty and morality. *Oxford, Second Schools (Honours)*, 1882.

1125. Examine the relationship between Primariness and Authority in Rules of Conduct. Are the laws of Morality the source of minor rules of actions, or their issue? *Cambridge, Tripos*, 1884.

1126. Explain the distinction between Perfect and Imperfect Obligation. In what ways is the distinction implied? *Edinburgh, M.A.*, 1885.

1127. How would you account for the fact that the feeling of binding force appears to attach primarily to concrete precepts rather than to the abstract principle involved ; while, on the other hand, we have less doubt with regard to abstract ethical notions than to particular cases of action? *Owens College*, 1830.

1128. What do you regard as the exact relation between the sentiment of moral obligation and the experience of social discipline? *London, B.A.*, 1879.

1129. Compare the views of any two modern ethical writers on the limits of Moral Obligation. *London, B.A.*, 1881.

1130. What is meant by a "Conflict of Duties"? Consider the significance of such a phenomenon. *Owens College*, 1880.

1131. How is the case of conflicting moral rules dealt with (a) by the Intuitionist, (b) by the Utilitarian? *London, B.A.*, 1881.
(See Questions 1059-1066.)

1132. The theory which regards Moral Obligation as founded on our belief that Virtue is enjoined by the command of God is unsatisfactory. Why? *Trinity College, Dublin*, 1878.

1133. Define Moral Responsibility, and consider how far the terms Voluntary and Involuntary coincide with Deliberate and Impulsive. *London, M.D.*, 1881.

1134. On what grounds may Moral be distinguished from Legal Responsibility? *Oxford, Second Schools (Honours)*, 1878.

1135. What are the conditions of Moral Responsibility? *London, B.A.*, 1873.

1136. Can there be responsibility for acts over which we have no control? Does the fact that we may sometimes like to do what in any case we cannot help doing give a moral character to such acts? *London, B.A.*, 1875.

1137. What do you understand by Moral Inability? How would you distinguish between this and Moral Irresponsibility? *London, M.S.*, 1883.

1138. Does the doctrine of inherited moral disposition necessarily affect our view of individual responsibility? *London, B.Sc.*, 1878.

1139. Define Merit.

By what considerations would you determine the degree of merit in any case? Point out particularly what you deem to be the relation between the merit and the difficulty of a virtuous action. *London, B.Sc.*, 1882.

1140. In what consists the ethical difference of a mad action and a bad action? *Civil Service*, 1880.

1141. How would you distinguish between actions as *mad* and as *bad*; also as *wrong* and as *guilty*? *London, B.A.*, 1883
(*special*).

FREE-WILL IN ETHICS.

1142. Is the Freedom of the Will a necessary postulate of Ethics? *Oxford, Second Schools (Honours)*, 1879.

1143. How far does Ethical Science, considered as a method of determining right and wrong in the different departments of conduct, involve the notion of Free-will? How far is it possible to maintain the Freedom of the Will, without denying the universal application of the principle of Causation to the phenomena of human action? *Cambridge, Tripos*, 1872.

1144. Distinguish the various senses in which the terms Freedom and Liberty are used in Morals and Politics. *Oxford, Second Schools (Honours)*, 1878.

1145. Explain concisely what you understand by Moral Responsibility and Freedom of Will; and consider their relation to each other.

Is it compatible with the idea of Freedom to say that motives are the outcome of circumstances and character? *Cambridge, Tripos*, 1885.

1146. Consider fully the relation of Motive, Will, and Act. What significance do you attach to the notion of Freedom, and why? *Owens College*, 1884.

1147. "Unless pure reason can determine the Will, there can be no practical laws, but only maxims." Explain and examine. *Oxford, Second Schools (Honours)*, 1877.

1148. "Without Free-will men are not responsible, and so cannot be punished." Examine this statement. *Civil Service*, 1882.

1149. "If men are necessary agents, punishments are (1) useless, and (2) unjust." Examine this statement. *Civil Service*, 1882.

1150. How far is the question of Free Agency fundamental in morals? What does a voluntary act involve? *London, B.A. Honours*, 1873.

1151. "Physical necessity is the only necessity, and moral necessity is freedom" (*Stirling*).

Criticise this statement, and discuss how far a man is free in (a) choosing one dish rather than another at dinner, (b) determining on a line of conduct conducive to happiness, (c) resolving on the performance of a duty. *Cambridge, Tripos*, 1880.

(See Questions 605-615.)

*MORAL FACULTY, MORAL REASON,
CONSCIENCE.*

1152. Investigate what opinions as to (a) the reality of moral distinctions, and (b) the precise nature ascribed to them, are implied in different doctrines of the Moral Faculty. *Cambridge, Tripos*, 1880.

1153. Can the question of the authority of a moral principle be decided independently of the question as to its origin? *Oxford, Second Schools (Honours)*, 1878.

1154. What is the importance in morals of the distinction between (1) the nature, and (2) the origin of Conceptions? *Civil Service*, 1881.

1155. Discuss the question of the origin of the Moral Faculty. Has it any bearing on the question of the end or standard of right action? *Edinburgh, M.A.*, 1885.

1156. The inquiry into the origin of the Moral Faculty is commonly supposed to be important. Consider on what assumptions this view depends, and how far these assumptions are capable of proof. *Trinity College, Camb.*, 1876.

1157. Do you consider that the study of the origin of the Moral Sentiment has any bearing on the question of the validity of its judgments? *London, D.Sc.*, 1880.

1158. Do you think that the fact of development of moral consciousness conflicts with the absolute or unconditional character that appears to attach to the law of morality? *Owens College*, 1884.

1159. In what different ways, besides that of giving information as to things without us, may Reason influence Volition? *Cambridge, Tripos*, 1876.

1160. What explanation do you offer of the currently accepted opposition between Reason and Impulse or Will? Explain in your answer the function you assign to Reason, and examine the argument that rational decision concerns only intellectual relation. *Owens College*, 1884.

1161. Point out the various ways in which the exercise of Reason is necessary for the practice of Morality. *Cambridge, Ordinary B.A.*, 1873.

1162. Trace the effects of the operation of Reason on the self-regarding, the sympathetic, and the antipathetic affections. *Civil Service*, 1882.

1163. Give some of the different views held by moralists respecting the province of Reason in moral action. *London, B.A.*, 1878.

1164. What is meant by a "life according to Reason"? *Civil Service*, 1885.

1165. Distinguish between the Intellectual and the Emotional Elements in so called Moral Faculty; mention Ethical writers who have unduly emphasised Ethics, and show how this has affected the character of their Ethical teaching. *London, B.Sc.*, 1883.

1166. Consider whether Conscience or the Moral Faculty is to be regarded as belonging to the intellectual or to the emotional nature of man. Give an account of the different views of British moralists on this point. *Edinburgh, M.A.*, 1885.

1167. Explain the difference between the principles of "Right Reason" and "the Moral Sense." Are they compatible with each other? *Cambridge, Ordinary B.A.*, 1873.

1168. "Moral Sense," "Right Reason," "Conscience"—by what great writers were these terms used? and what is the difference in meaning between them? *Civil Service*, 1880.

1169. Distinguish the various thoughts or feelings present to our minds when a good or bad action of ourselves or others comes under our consideration. *Cambridge, Ordinary B.A.*, 1873.

1170. Do you think that the Moral Faculty is aptly described as a Sense? *London, B.A.*, 1871.

1171. Describe some of the modifications in which the Moral Sense doctrine has been put forth. *London, B.A.*, 1876.

1172. Is it possible to reconcile the Moral Sense doctrine with that of Paley and Bentham? *London, M.A.*, 1880.

1173. Explain the historical connexion between the notions Conscience, Consciousness. Discuss the differences that ordinarily exist between the moral judgments passed by a man on his own actions and those passed by him on the actions of others; and consider how far such differences are (a) inevitable, though

liable to mislead, or (b) reasonable and right. *Cambridge, Tripos*, 1880.

1174. What is Conscience? On what grounds has it been said to be (1) an original, (2) an acquired power? *Oxford, Second Schools (Honours)*, 1877.

1175. "Conscience is naturally supreme, since in the nature of things a principle of reflection is superior to a mere appetite."

Consider the validity of this argument. *Oxford, Second Schools (Honours)*, 1881.

1176. Explain and discuss the following: "Butler labours like Shaftesbury to prove that virtue and private interest coincide. In this he is endangering the very core of his teaching. If conscience be an infallible guide to those actions which increase the happiness of mankind, its right to govern follows from the beneficial effects of its rule?" *Cambridge, Tripos*, 1882.

1177. Carefully distinguish the different functions attributed to Conscience, when it is asserted by some that it is infallible, and by others that it can be educated. *Edinburgh, M.A.*, 1885.

1178. Discuss the limits of the influence of education upon the sense of duty. *Cambridge, Ordinary B.A.*

1179. Examine the view that Conscience judges primarily, not of the Rightness of Acts, but of the rank of Motives. *London, M.A.*, 1886.

MORAL SENTIMENTS AND FEELINGS.

1180. Discuss the distinction between *Moral* and *Non-moral* sentiments, and the causal connexions between the two kinds of feelings. How far is the existence of the latter kind of sentiments necessary or conducive to virtuous actions? Give illustrations. *Cambridge, Tripos*, 1880.

1181. Examine different accounts of the nature and origin of the Moral Sentiments. *Civil Service*, 1882.

1182. Is the theory of Evolution applicable to the formation of the Moral Sentiments? *Civil Service*, 1881.

1183. What is gained in Ethics by an analysis of the passions? *Oxford, Second Schools (Honours)*, 1880.

1184. What is meant by Self-Love? Distinguish between Self-Love and Selfishness, and consider how far Benevolence is distinct from Self-Love as a spring of action. *London, B.Sc.*, 1881.

1185. Examine the opinion that Benevolence is really love of power. *Civil Service*, 1880.

1186. Discuss the relation of the Moral Sentiments to Sympathy, examining (1) how far the actual process of conscience can be explained by a complex operation of sympathy with some elementary feelings of the conscientious person or others, and (2) how far the *origin* of the Moral Sentiments can be traced to Sympathy. *Cambridge, Tripos*, 1876.

1187. In what ways has it been attempted to derive the desire of the general good from the desire of private good? *Cambridge, Tripos*, 1882.

1188. Show the excellences and defects of Sympathy as a source of action. *Oxford, Second Schools (Honours)*, 1878.

1189. Under what conditions can Sympathy be regarded as a distinctively *moral* principle? *Civil Service*, 1885.

1190. In D. Stewart's account of the "Active and Moral Powers of Man" *Self-love* stands as a co-ordinate division with Appetites and Desires. Criticise this arrangement in accordance with any more modern psychological systems. *Cambridge, Tripos*, 1882.

1191. Explain distinctly what is meant by the term *Active* when we speak of the Active and Moral Powers of man. Why are the Active and the Moral Powers classed together? *Cambridge, Ordinary B.A.*, 1873.

1192. What did the English moralists understand by "disinterested affections"? Why did the question assume importance in their discussions? Examine what you take to be of essential value in the problem. *Owens College*, 1884.

1193. Why do you think the question of disinterested action has played so large a part in ethical discussion? Compare and discuss the views of Hobbes and Butler on the question. *Cambridge, Tripos*, 1885.

1194. Explain at length the difference between Egoistic and Altruistic Conduct, with a view to resolving the question whether deliberate conduct is ever intentionally altruistic. *London, B.A.*, 1882.

1195. Give some account of the nature and conditions of Sympathy. It is said to be easier to make children sympathetic than just, and easier to make them sympathise with adversity than prosperity. Examine these statements, and discuss their educational bearing. *London, Art of Teaching*, 1885.

1196. Give a philosophical account of the principle of Emulation, distinguishing it from Ambition and from Envy. *Cambridge, Ordinary B.A.*, 1874.

1197. Discuss the moral value of Indignation. *Oxford, Second Schools (Honours)*, 1877.

1198. Estimate the moral value of Resentment. *Oxford, Second Schools (Honours)*, 1885.

1199. Distinguish between the two kinds of Resentment, between Pride and Vanity, between Self-love and Selfishness. *Cambridge, Ordinary B.A.*, 1874.

1200. What legitimate scope, if any, does the science of Ethics assign to the passion of revenge? *London, M.A.*, 1880.

1201. Examine the nature and ethical value of the pleasure afforded by Satire. *Oxford, Second Schools (Honours)*, 1877.

1202. Attempt to discover the origin of cruelty. *Civil Service*, 1880.

(See Questions 486-500, 522 seq.)

UNCONSCIOUS ACTION, HABIT.

1203. What place in Ethics would you assign to Unconscious Action? *Cambridge, Tripos*, 1881.

1204. Critically examine the following: "In all conduct to which moral predicates are applicable a man is an object to himself." *Edinburgh, M.A., Honours*, 1885.

1205. "It seems as if contrary effects were to be attributed to habit." Illustrate and examine this statement of Bishop Butler. *Cambridge, Tripos*, 1882.

1206. Point out some of the good and some of the evil effects of habit. Ought a good action done from habit to be less or more highly esteemed on that account? *Cambridge, Ordinary B.A.*, 1873.

(See Questions 563-584.)

CLASSIFICATION OF VIRTUES AND DUTIES.

1207. Define Virtue. Do you regard the distinction of Intellectual and Moral virtues as a valid one? What is meant by Intellectual Virtues? *London, B.A. Honours, 1881.*

1208. Explain the division of duties into duties of perfect obligation and duties of imperfect obligation. *Civil Service.*

1209. Give the best definitions you can of Virtue, Justice, Veracity, Candour, Self-love. *London, B.A., 1874.*

1210. Discuss the principles on which a classification of the Virtues should be founded, and consider how far these principles are independent of differences as to the Ethical End. *Edinburgh, M.A., Honours, 1884.*

1211. Investigate a method of classifying Virtues or Duties, discussing, if you like, any that have been proposed. *Cambridge, Tripos, 1876.*

1212. What do you think is the best classification of moral duties which can be framed in the present day? *London, B.A. Honours, 1880.*

1213. How do ancient and modern Ethics differ in their enumeration and estimate of the Virtues? *London, M.A., 1878.*

1214. In what respects has modern ethical sentiment departed from the Greek views on the four cardinal virtues? *Oxford, Second Schools (Honours), 1879.*

1215. It has been said that there is no regular progress in morals. Test this assertion by comparing carefully the list of special virtues recognised by (1) Aristotle, (2) Cicero, (3) modern England. *Cambridge, Tripos, 1872.*

1216. Can any reason be given why different virtues have been specially valued at different times? Illustrate historically. *Civil Service, 1882.*

1217. What is a virtue? Explain, by reference to your definition, the relative prominence attached to different virtues in different countries and at different times. *Civil Service, 1882.*

1218. Discuss the value to be attached on different moral systems to Asceticism, Self-sacrifice, Truthfulness, Chastity. *Civil Service, 1882.*

1219. Give a critical account of the Chivalrous ideal of conduct. *Civil Service*, 1885.

1220. Compare the ancient with the modern conception of Virtue. *Oxford, Second Schools (Honours)*, 1881.

PRUDENCE, SELF-LOVE.

1221. Show how the place of Prudence or Self-love in an ethical system will vary according to the particular standard of morality adopted. *London, B.A.*, 1878.

1222. What different theories have been, or may be held, on the relation of Self-love to Virtue? *Oxford, Second Schools (Honours)*, 1878.

1223. What is the place assigned to Self-love in the systems of various Moralists? *Civil Service*, 1881.

1224. How are the virtues of Prudence and Benevolence related to one another (*a*) according to the Intuitional Theory, (*b*) in Utilitarian Ethics? Specially consider the cases in which Prudence conflicts with Benevolence. *Edinburgh, M.A. Honours*, 1885.

1225. Discuss the following question: "What form is the compromise between Egoism and Altruism to assume? and how are their respective claims to be satisfied in due degrees?" *Dublin Fellowship*, 1882.

1226. Can a man act wrongly otherwise than through ignorance? *London, B.A.*, 1883.

1227. How can a man be said to owe duties to himself? Discuss briefly the different subdivisions of duty to self. *Cambridge, Tripos*, 1872.

1228. What is meant by "Duties to ourselves"? Do all Ethical Systems recognise such duties?

On what different grounds may Suicide be regarded as a wrong action? *London, B.A. Honours*, 1882.

1229. "It was said of Andrew Fletcher, he would lose his life to serve his country, but would not do a base thing to save it." Is this type of character to be praised or blamed? *Oxford, Second Schools (Honours)*, 1878.

1230. Does a regard for self-preservation ever justify one man in killing another? Explain the principle, and give an example. *Civil Service*, 1880.

1231. What do you consider to be the limits of *αὐτάρκεια* for the Individual and the State respectively? *Oxford, Second Schools (Honours)*, 1877.

JUSTICE.

1232. How far is the whole sphere of Justice exhausted by the departments of (1) Distribution, (2) Retribution, (3) Reparation, (4) Exchange?

Consider the general principles on which "a fair share," "a fair exchange," "just damage," "just punishment," are to be determined. *Cambridge, Tripos*, 1876.

1233. Discuss the meaning of Justice, taking account of the terms Distributive, Reparative, Retributive Justice, Legal Justice, Moral Justice, and Natural Justice. *London, B.A.*, 1882.

1234. Define the terms Justice, Equity, Fairness, according to their common usage. Explain the technical meaning of Equity in English Law, and its relation to the common meaning.

Examine the relation of the Virtue of Justice to that of Order or Law-observance. *Cambridge, Tripos*, 1872.

1235. Give an account of Mill's doctrine of Justice. *Dublin, B.A.*, 1878.

1236. What is meant by the doctrine that Justice is an artificial virtue? Can the same assertion be made of any other virtues? Does it imply inferiority? *Cambridge, Ordinary B.A.*, 1874.

1237. "Where there is no property there is no injustice, is a proposition as certain as any demonstration in Euclid" (*Locke*). Discuss this, and describe the sort of certainty which is possible in Ethics. *Civil Service*, 1885.

1238. On what moral grounds is it wrong to (1) smuggle a box of cigars, (2) travel in a railway carriage of superior class to that for which you have paid your fare? *Civil Service*, 1880.

1239. Ought promises to be kept under all circumstances? If not, frame general rules for determining particular cases. *Civil Service*, 1880.

BENEVOLENCE.

1240. What are the grounds of the obligation to Benevolence? *Oxford, Second Schools (Honours)*, 1880.

1241. Is Disinterested Benevolence a Psychological fact? How is Ethical Theory affected by the answer to this question? *Cambridge, Tripos*, 1884.

1242. What various accounts have been given of the nature of our disinterested actions? How far are they reconcilable? *Oxford, Second Schools (Honours)*, 1880.

1243. What principles should guide us in the choice of objects for the exercise of liberality? How far is it possible to deduce from these principles a clear and consistent system of rules for practice? *Cambridge, Tripos*, 1872.

1244. Trace the effects upon moral ideas of the increased importance of domestic ties in modern, as compared with ancient society. *Oxford, Second Schools (Honours)*, 1880.

1245. A, who is B's brother, knows that B has murdered one who has injured A; yet A assists B in his efforts to escape. Has A done what is wrong? and would it make any difference if A were B's wife? *Civil Service*, 1880.

1246. Brutus condemned his own son: how far would such an act be consonant with modern notions of Morality? *London, D.Sc.*, 1878.

1247. What is patriotism? What limits would you assign to it? *Oxford, Second Schools (Honours)*, 1880.

COURAGE, VERACITY.

1248. Define Courage: examine the grounds of its claims to be considered a Moral Virtue, and the limitations of its moral excellence. *Cambridge, Tripos*, 1884.

1249. How would you define Courage? Classify the different kinds of Courageous action. State and examine the doctrines of Socrates and Aristotle on this subject. *Cambridge, Tripos*, 1882.

1250. Compare the duty of Veracity with that of Fidelity to promises, especially in respect of the limitations or qualifications

of either admitted in the common practice of moral persons. *Trinity Coll., Camb.*, 1875.

1251. Define a lie. Is a verbal untruth, deliberately uttered, in all cases a lie? and is it possible to lie where the words used are consistent with truth? *Civil Service*, 1880.

1252. What forms or aspects of truthfulness are most likely to prevail in a community which is predominantly (a) commercial, or (b) military, or (c) scientific? *Civil Service*, 1885.

1253. "A prince therefore who is wise and prudent cannot or ought not to keep his parole, when the keeping of it is to his prejudice, and the causes for which he promised removed." *Machiavelli*.

Compare the Criticisms that would be passed on this statement by (a) Intuitionists and (b) Utilitarians respectively. *Cambridge, Tripos*, 1885.

GREEK ETHICS, SOCRATES.

1254. Examine, and trace to their sources, the chief differences between ancient and modern ethical philosophy. *Trinity Coll., Camb.*, 1882.

1255. What do you regard as the fundamental difference between the ancient and the modern way of formulating ethical problems? and how would you account for this difference? *London, D.Sc.*, 1880.

1256. Give the chief characteristics that distinguish the Ethical speculation of ancient Greece from that of modern England; and consider how far they may be derived from the peculiarities of Greek character and social organization. *Trinity Coll., Camb.*, 1875.

1257. Can the Greek Ethical system be justly described as merely forms of eudæmonism? *Oxford, Second Schools (Honours)*, 1883.

1258. Compare the conception and place of *φύσις* in the chief moral systems of antiquity. *Oxford, Second Schools (Honours)*, 1882.

1259. Explain the following passages from Schwegler :
(a) Socrates set *Moralität* in place of *Sittlichkeit* ; (b) Cynicism is the negative side of Socraticism. *Dublin, Wray Prize, 1878.*

1260. What was the nature of the Socratic method of Induction? *Dublin, Wray Prize, 1878.*

1261. What, in the view of Socrates, was the importance of the question, "Whether there is one virtue or many virtues"? How did Plato deal with it? *Cambridge, Tripos, 1880.*

1262. In what sense did Socrates hold that "Knowledge is virtue"? *Edinburgh, M.A. Honours, 1884.*

1263. "All virtues are one"; "No man is willingly bad."

Examine the connexion of these two doctrines in the view of Socrates, and consider how far they were maintained, with whatever qualifications and supplements, by the schools that succeeded him. *H. S.*

PLATO AND ARISTOTLE.

1264. Selecting the *Protagoras*, the *Gorgias*, and the *Republic* as representative works, endeavour to sketch the development of the Platonic Ethical theory. *Owens College, 1883.*

1265. From Plato's *Republic*, state his views on the following topics : (1) The Origin of Law ; (2) the Social Unit ; (3) the Stability of Forms of Government ; (4) the Functions of Statesmen. *Cambridge, Tripos, 1881.*

1266. Criticise Plato's proofs of the position that the life of wisdom is more pleasurable than that of appetite, or that of honour. *Cambridge, Tripos, 1881.*

1267. Discuss the position of the $\alpha\upsilon\tau\omicron\delta\ \alpha\gamma\alpha\theta\acute{o}\nu$ in Plato's theory. *Edinburgh, M.A. Honours, 1885.*

1268. On what grounds does Plato maintain that justice is in itself desirable, irrespective of consequences? *Cambridge, Tripos 1882.*

1269. Inquire exactly into Plato's doctrine of the relation of might to right. *London, M.A., 1881.*

1270. Examine Plato's view as to the falsity of certain pleasures. What is meant by urging the indefiniteness of pleasure as an argument to prove that it is not identical with the good? How does Aristotle deal with this argument? *H. S.*

1271. What place does Plato assign to *δικαιοσύνη*? and how is it distinguished from *σωφροσύνη*? *Edinburgh, M.A. Honours, 1884.*

1272. Discuss Plato's analogy between the individual and the State, noticing any influence exercised by it either on his ethical or his political views. Consider how far Plato's conception of the State and its function, when it differs from our own, resembled that of his contemporaries. *H. S.*

1273. Compare the notion of Good delineated in the *Republic* with that investigated in the *Philebus*. Examine Aristotle's criticism of Plato's view of the Good, and consider its importance in relation to Ethics. *H. S.*

1274. A comparison of Plato's doctrine of the Virtues with that of (a) Aristotle and (b) the Stoics. *Cambridge, Tripos, 1885.*

1275. Can Virtue be taught? Examine the answer of Plato to this question. *H. S.*

1276. How do Plato and Aristotle respectively deal with popular opinions on morals? *Oxford, Second Schools (Honours), 1878.*

1277. Compare the views of Plato, Aristotle, and J. S. Mill as to the function of the individual judgment in morals. *Cambridge, Tripos, 1881.*

1278. In what central point of his Ethical theory is Aristotle indebted to Plato? How does he deal with Plato's idea of the Good? *London, M.A., 1877.*

1279. How far, and in what manner, are the modern notions of (1) Moral Obligation, (2) Free-will, represented in the systems of (a) Plato, (b) Aristotle? *Trinity Coll., Camb., 1880.*

1280. Compare the doctrines of Plato and Aristotle on the subject of the relation of Reason, Knowledge, or Wisdom to moral action. *Cambridge, Tripos, 1880.*

1281. Compare the methods of Socrates, Plato, and Aristotle, with illustrations in the case of the two latter. If it is asked what is the ultimate standard and criticism of good conduct in Aristotle's view, what is the precise answer to be given? Is Aristotle's a purely relativist system of Ethics? *H. S.*

1282. Give the general plan of the *Nicomachean Ethics*, with notes on the literary character of the treatise. *London, M.A., 1877.*

1283. How is Aristotle led to consider the nature of Virtue in his *Ethics*? State his definition of it, explaining each part. How far is Virtue, as he considers it, entirely under the control of the Will? *Cambridge, Tripos*, 1872.

1284. Discuss Aristotle's classification of Virtues (*ἀρεταί*), and criticise it from a modern point of view. *Cambridge, Tripos*, 1880.

1285. Give the psychological analysis on which Aristotle's definition of Virtue rests. How are moral and intellectual Virtues discriminated? *London, M.A.*, 1877.

1286. Criticise the list of moral Virtues as determined by the Principle of the Mean. *London, M.A.*, 1877.

1287. Discuss the main feature of Aristotle's treatment of the Virtues as contrasted with that in Plato's *Republic*. Compare with a modern discussion of the same subject; e.g. that in Sidgwick's *Methods of Ethics*. *Edinburgh, M.A. Honours* 1885.

1288. Compare and contrast Aristotle's treatment of the Virtues with that of Plato: taking Courage as an example. *Edinburgh, M.A. (Honours)*, 1884.

1289. Give briefly Aristotle's account of Justice; and compare it with that of any modern writer. *London, D.Sc.*, 1883.

1290. Examine the place of *φιλία* in Aristotle's system. What is its counterpart in modern systems of Ethics? Explain the principles on which Aristotle treats different kinds of *φιλία*, and examine their application to the domestic relations. *H. S.*

1291. Examine Aristotle's account of the different psychological conditions in respect to choice or volition under which action may be done. How far is he to be regarded as a Libertarian or Determinist? *H. S.*

1292. Define accurately what is meant by *ἐξίς*. Why is it so called?

In what sense does Aristotle use the term *διάθεσις* in *Nic. Eth.*, lib. ii. *Dublin, B.A.*, 1878.

1293. How does Aristotle answer the question, What is τὸ ἀνθρώπινον ἀγαθόν? *Dublin, B.A.*, 1879.

1294. "To the virtuous man," says Aristotle, "virtuous actions are pleasant." It may be replied: "Then the virtuous man does what he likes, just as much as the vicious man; and there is no merit in doing what one likes: therefore there is no merit

in virtue." Consider how this objection may be best answered without repudiating Aristotle's statement. *Cambridge, Tripos*, 1872.

1295. Discuss Aristotle's account of will, choice, end, and act. To which does he ascribe the greatest ethical importance? Contrast his position with that of later ethical writers. *Cambridge, Tripos*, 1881.

1296. How does Aristotle deal with the freedom of the Will and Moral Responsibility? *London, M.A.*, 1877.

1297. Give the substance of Aristotle's criticism of the doctrine held by Socrates in respect to the involuntary nature of vice. *Cambridge, Tripos*, 1882.

1298. How does Aristotle show the error of saying that men are vicious only from ignorance? and how does he reply to the difficulty that all men aim at the greatest apparent good? *Dublin, B.A.*, 1870.

1299. Comment on the following words as used in the *Ethics*: ἀρχή, τέλος, ἀρετή, ἐνέργεια, ἕξις, φρόνησις, σοφία, θεωρία. *London, M.A.*, 1877.

1300. Explain carefully Aristotle's doctrine of προαίρεσις, distinguishing it from ἐπιθυμία, βούλησις, and βουλευσις. *Edinburgh, M.A. Honours*, 1885.

1301. Describe the virtuous man according to Aristotle's conception. *Civil Service*, 1880.

1302. Expand in detail the definition of Happiness. What is the exact force of ἐν βίῳ τελείῳ? *London, M.A.*, 1877.

1303. Explain Aristotle's view (in *Ethics* x.) of the relation of ἡδονή to εὐδαιμονία, and compare it with ancient and modern views as to the relation of pleasure to the highest good. *Edinburgh, M.A. Honours*, 1884.

1304. What parts of Aristotle's ethical theory have had most influence on modern ethics? *Oxford, Second Schools (Honours)*, 1884.

STOICS AND EPICUREANS.

1305. Write a brief sketch of the moral teaching of the Stoics. *London, B.A. Honours*, 1883.

1306. Explain the exact meaning and application, in the Stoic system, of the formula "Living according to Nature." How far is this principle anticipated in earlier systems? *Trinity Coll., Camb.*, 1880.

1307. Compare the accounts given by (1) Plato, (2) Aristotle, (3) the Stoics, of the *Bonum* or *Summum Bonum*. State precisely the Stoic view as to the relation of the *Bonum* to the primary objects of natural desire. *Cambridge, Tripos*, 1876.

1308. State and examine the objections made to the ethical system of the Stoics in ancient times. *Cambridge, Tripos*, 1882.

1309. Explain the difficulty in Stoicism which was met by the distinction between "things preferred" (*προηγμένα*) and "rejected" (*ἀποπροηγμένα*). Discuss the value of the distinction.

How far has Kant to face a similar difficulty? and how does he deal with it? *Cambridge, Tripos*, 1880.

1310. Discuss the Epicurean theory of life. *Oxford, Second Schools (Honours)*, 1877.

1311. Institute a careful comparison between the Epicurean and Utilitarian theories of Morals. *London, B.A. Honours*, 1877.

1312. Compare Epicureanism with any modern Hedonistic system, considering how far the differences between the two are to be explained by reference to the general characteristics of post-Aristotelian philosophy. *Cambridge, Tripos*, 1880.

1313. Has the progress of science and philosophy in recent times tended to decide differences between Stoic and Epicurean doctrines? *London, M.A.*, 1880.

1314. Compare respectively the Stoic and Cynic, the Epicurean and Cyrenaic doctrines of Ethics. *Owens College*, 1883.

1315. Carneades distinguished six conceivable ultimate ends of action, four of which were actually maintained: pleasure, painlessness, *prima Naturæ*, action for pleasure, action for painlessness, action for *prima Naturæ*. Explain this view, and consider Aristotle's view of the *Summum Bonum* in relation to it. *H. S.*

1316. A history of the notion of Pleasure in Greek philosophy, with special reference to Epicureanism. *Cambridge, Tripos*, 1885.

MODERN ETHICS: HOBBS TO BUTLER.

1317. Give a short account of the chief writers in Ethics in scholastic times, and of the questions discussed by them. *Edinburgh, M.A.*, 1885.

1318. Classify English Moralists according to their views on the question of the spring of action. How far is it right to make this the central Ethical problem? *Cambridge, Tripos*, 1881.

1319. Trace the history of the Ethical Problem raised in the question, "Why am I obliged to keep my word?" Inquire briefly, in the light of the principal Ethical systems, whether this question admits of a universally acceptable answer. *London, B.A.*, 1880.

1320. Sketch historically the growth and development of these theories [as to the nature and origin of Moral Distinctions] amongst English Moralists. *London, B.A. Honours*, 1873.

1321. What (if any) are the most important points in past Ethical controversies which have practically ceased to be in dispute now? *London, B.A. Honours*, 1874.

1322. How does Hobbes attempt to show that *injustice* resembles logical absurdity? Give the history of this idea and its subsequent development in Ethical science. *Cambridge, Tripos*, 1881.

1323. Point out the connexion between the Ethico-Political and the more speculative portion of Hobbes' Philosophy. *Owens College*.

1324. Compare Hobbes' and Bentham's views on the sanctions of morality, and the meanings of the words *right*, *obligation*, *contract*, *law*. *Cambridge, Tripos*, 1881.

1325. Compare the opinions of Aristotle and Hobbes on the suitability of the natural man to a social existence. In view of the present condition of the most civilized communities, whose speculations do you consider more plausible? *Cambridge, Tripos*, 1881.

1326. Show what different lines were taken by English Ethical thinkers in reaction from Hobbes. *London, B.A.*, 1883.

1327. How far do you consider that the views of (1) Hobbes, (2) Shaftesbury, are accepted as correct by recent moralists? *London, B.A. Honours*, 1880.

1328. Explain and criticise the functions as guide and as impulse which (a) Shaftesbury, (b) Hume, ascribe to the Moral Sentiment. *Edinburgh, M.A.*, 1885.

1329. Give a short account of Cumberland's Ethical system, pointing out its relation to modern Utilitarianism and modern Intuitionism. *Edinburgh, M.A.*, 1885.

1330. Describe the moral system of any *one* of the following philosophers: Shaftesbury, Hutcheson, Butler, Hume. *London, B.A.*, 1877.

1331. Give some account of the Ethical system of *one* of the following: Cudworth, Kant, Adam Smith. *London, B.A. Honours*, 1874.

1332. What contributions of permanent importance to moral theory do you associate with the names of Hutcheson, Hume, and Butler? *Civil Service*, 1882.

1333. What is the Ethical method of Butler's three Sermons? On what principles does it rest and what cautions are to be observed in the application of it? *Cambridge, Tripos*, 1872.

1334. Show the eclectic character of Butler's ethical system. *London, B.A.*, 1883 (*Special*).

1335. To what extent was Butler indebted to earlier moralists? *Oxford, Second Schools (Honours)*, 1878.

1336. On what grounds did Butler object to making the balance of happiness the sole determinant of the moral character of actions? What other objections have Intuitionists expressed? *Cambridge, Tripos*, 1884.

1337. "To place Virtue in following nature is but a loose way of talk." Explain how Butler "places Virtue in following nature" without exposing himself to the censure implied in the above passage. *Cambridge, Ordinary B.A.*, 1874.

1338. Discuss fully the objection of circular reasoning advanced against Butler's view of the relation between Conscience and Virtue. *Cambridge, Tripos*, 1885.

1339. Examine the justice of the following statement:

"Butler's argument is circular: it is reasonable to live according to Nature, and it is natural to live according to Reason." *Oxford, Second Schools (Honours)*, 1878.

1340. Examine Butler's assertion that "all particular appetites

and passions are towards external things themselves, distinct from the pleasure arising from them." With what view was it put forward? *University Coll., London*, 1882.

1341. Explain and criticise Butler's views on the relation of pleasure to desire, and of passive experience to habit. *Edinburgh, M.A.*, 1885.

1342. Compare the theories of Plato, Shaftesbury, and Butler as to the hierarchy of impulses in man. *Cambridge, Tripos*, 1881.

1343. What are the relations of self-love, benevolence, and conscience in Butler's system? *Cambridge, Tripos*, 1881.

1344. What does Butler mean by the "superintendency" of Conscience? *Edinburgh, Preliminary Medical*, 1884.

1345. Compare the position of Conscience in Butler's scheme with that of Duty in Kant's. Show the importance of Freedom in both systems. *Cambridge, Tripos*, 1881.

1346. Explain carefully the significance of Butler's distinction between Power and Authority. *Owens College*, 1884.

1347. Compare the Ethical doctrine of Butler and of Kant, as well as the influence of each on subsequent Ethical speculation. *London, D.Sc.*, 1881.

HUME TO MILL.

1348. What use is made by Hume of the Comparative Method in the study of Morals? *Oxford, Second Schools (Honours)*, 1878.

1349. What were Hume's contributions to the theory of Utilitarianism? Compare his position as to the standard of rightness with that of Paley. *Edinburgh, M.A.*, 1885.

1350. Examine the mutual relation of Hume's ethical view and Butler's, and the relation of both to Shaftesbury. *Cambridge, Tripos*, 1876.

1351. Compare the moral system of Shaftesbury with that of Hume; and examine the relation of each to their predecessors and successors. *Trinity Coll., Camb.*, 1876.

1352. Describe briefly the ethical system of Adam Smith or Paley. *Civil Service*, 1880.

1353. Give carefully Bentham's analysis of an action, and point out to what parts of an action the terms Good and Bad are

applicable, and in what sense. Take any instance of a political crime known to you as an illustration. *London, M.A.*, 1882.

1354. What did Bentham mean by Ethics in general and by private Ethics? What according to him are the limits between them? Compare his way of distinguishing between Ethics and Politics with that of Aristotle. *London, M.A.*, 1882.

1355. Explain precisely, and comment upon the following expressions in Bentham's treatise: Asceticism; physical sanction; the pleasure of benevolence; the fecundity of a pleasure; motive *in esse*, and motive in prospect; equality and exemplarity of punishment. *London, M.A.*, 1882.

1356. Compare the Utilitarianism of Paley and Bentham. *Cambridge, Ordinary B.A.*, 1873.

1357. Compare critically the ethical doctrines of Bentham and J. S. Mill. *London, B.Sc.*, 1883.

1358. Compare the Utilitarianism of Bentham and of J. S. Mill. State and examine the proof of the Utilitarian principle advanced by the latter. *London, B.A.*, 1884.

1359. State and examine Mr. J. S. Mill's doctrine of Duty. *Cambridge, Tripos*, 1882.

1360. Explain J. S. Mill's doctrine of moral obligation, and compare it with that of Prof. Bain. *Edinburgh, M.A.*, 1885.

1361. Examine the following passage, and consider its relation to Mill's ethical system: "It would be vain to attempt to persuade a man who beats his wife and ill-treats his children that he would be happier if he lived in love and kindness with them. He would be happier if he were the kind of person who could so live; but he is not, and it is probably too late for him to become that kind of person" (*Mill: Rep. Gov.*, c. vi.). *Cambridge, Tripos*, 1876

KANT.

1362. Give an outline of the main positions in the ethical theory of Kant. *University Coll., London*, 1883.

1363. A critical exposition of the relation between Kant's metaphysical and ethical systems. *Cambridge, Tripos*, 1882.

1364. Explain the relations between the different forms given by Kant to the categorical imperative.

1365. Explain the following: "With the very conception of categorical imperative is given also its content. . . . The categorical imperative is therefore single and one."

And consider how far we are in a condition from this single imperative to derive all imperatives of duty. Illustrate by reference to the duties of (1) Truth speaking, (2) Self-culture, (3) Forgiveness. *Cambridge, Tripos*, 1876.

1366. Hegel says that Kant restricts morality to mere non-contradiction. Explain and discuss this statement.

1367. Kant's Ethical Theory has been regarded as untenable, because his principle is merely formal, and his motive power merely subjective. Explain and criticise. *Cambridge, Tripos*, 1884.

1368. What does Kant mean by "humanity as an end in itself"? Test the utility of this conception as a guide to action, by applying it to solve the problem how far false speculative opinions should be tolerated. *Cambridge, Tripos*, 1882.

1369. Compare Kant's categorical imperative with the utilitarian principle of conduct. *Edinburgh, M.A. Honours*, 1885.

1370. Discuss Kant's conception of humanity as a kingdom of ends, and the place it occupies in his ethical system. *Edinburgh, M.A. Honours*, 1884.

1371. State and briefly examine the manner in which Kant connects the notions of freedom, objective rightness, and final end of rational action. *Cambridge, Tripos*, 1885.

1372. Examine briefly the several formulæ in which Kant expressed his conception of the final end. *Owens College*, 1882.

APPENDIX.

MISCELLANEOUS QUESTIONS.

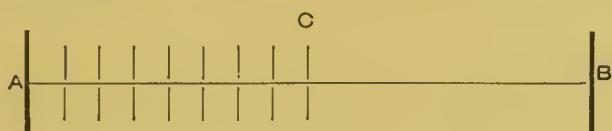
1373. Without reference to any authorities, discuss the question whether talent or capacity is more due to heredity or to education. *London, M.S., 1880.*

1374. Discuss the influence of social conditions upon the intellectual development of mankind. *Cambridge, Tripos, 1881.*

1375. What is Common Sense? *London, B.Sc., 1883.*

1376. Give a full psychological analysis of the process of reading to oneself. Account for the habit of those who cannot so read without muttering more or less audibly. *London, B.A., 1885.*

1377. Can we more properly be said to *believe* or to *know*, (*a*) that every event has a cause, (*b*) that the earth goes round the sun? State explicitly the grounds of your answer in each case. *London, B.A., 1886.*



1378. Though the line *AB* is bisected at *C*, *AC* appears longer than *CB*. How do you explain this? Mention any other facts of the same nature and admitting of the like explanation. *London, B.Sc., 1882.*

1379. What is an after-image? If, when we have an after-image of a lamp-flame, we look first at a wall three feet off, and then at one two or three times as far away, the image appears much larger in the latter case. How do you account for this? *London, B.Sc., 1882.*

1380. Analyse carefully the conception of Duration, and describe the several steps by which we have attained to it. Short periods of time (less than 0.75 second) are apt to be over-estimated; longer periods, on the contrary, to be under-estimated. What explanation would you give of this? *London, B.Sc., 1882.*

1381. Are Mind and Consciousness commensurate terms?

What need has the psychologist to take account of physiological facts? *London, B.A., 1886.*

1382. What quantitative results have been arrived at with regard to the (1) Extent and (2) Duration of Memory? *F. R.*

1383. Describe the principal phenomena known as Double and Multiplex Consciousness. How would you propose to explain them? *F. R.*

1384. Indicate the general character of the phenomena broadly known as Mesmeric, and point out their relation to those of Somnambulism and similar abnormal conditions. *F. R.*

1385. Point out the chief results of pathological observation with regard to the Psychology of Memory. *F. R.*

1386. Describe the various forms of Aphasia. What bearing has the study of these phenomena on the Psychology of Memory? *F. R.*

1387. Indicate the influence of the Emotions on Memory. *F. R.*

1388. Discuss the view, that the range of imagination is restricted as the range of knowledge extends. *Cambridge, Tripos, 1886.*

1389. Discuss from the psychological point of view, (1) the recognition of the unity in the object perceived, as contrasted with the multiplicity of its qualities; (2) the meaning of the distinction between the primary and secondary qualities of the thing perceived. *Cambridge, Tripos, 1886.*

1390. It is generally assumed that savages have a higher degree of sensibility than civilized men. Is this so? If not, how would you account for the phenomena which have given rise to the belief? *F. R.*

1391. Explain and criticise the theory which resolves Discord in the æsthetic feelings with Fatigue. *F. R.*

1392. Explain concisely what Spencer intends by the Law of Evolution, and discuss its place and value as a First Principle. *Cambridge, Tripos, 1886.*

1393. Discuss the relation of the Category of Causality to that of substance. *F. R.*

1394. Examine in relation to each other the Categories of Possibility, Existence, and Necessity. *F. R.*

1395. State and criticise Kant's Laws of Homogeneity and Heterogeneity. What is their relation to the "Laws of Thought"? *F. R.*

1396. What connexion has been traced between Pathological Mental Conditions and Crime? Give details. How far can such conditions be regarded as suspending ethical responsibility? *F. R.*

1397. State what seem to you the strongest cases against the theory that the morality of Common Sense is, and has been, an unconscious Utilitarianism. *Cambridge, Tripos, 1886.*

1398. Classify the Virtues so as to present, as far as possible, a complete scheme of the excellences of conduct in their relation to each other. *F. R.*

1399. "Obedience is the primary duty of man." Discuss this favourite dictum of Carlyle. *F. R.*

1400. Is Temperance (or Moderation) ever wrong? *F. R.*

1401. Discuss the nature and limits of Toleration of false opinion. How far would you accept this rule of Jeremy Taylor: "Give thy friend counsel wisely and charitably, but leave him to his liberty whether he will follow thee or no"? *F. R.*

1402. Examine the relations of Bigotry, Firmness, Intolerance, Fickleness, and Indifference in matters of belief. *F. R.*

1403. "An inquest was held at — yesterday upon A. B., a working man of Whitechapel Road, London, who was drowned whilst attempting to rescue two lads, both of whom were saved. . . . A. B. leaves a wife and eight children." Discuss A. B.'s conduct. Does it make any difference whether we adopt an Intuitional or a Utilitarian view of Ethics? *F. R.*

1404. "Christianity ignores Friendship" (*Sir A. Grant*). Discuss this. *F. R.*

1405. "The word Malevolence must not be understood to imply anything criminal" (*Stewart*). Criticise this statement. *F. R.*

1406. "Science grows, but Morality is stationary." Discuss, dwelling particularly on the significance to be attached to the notion of ethical progress. *Cambridge, Tripos, 1886.*

EXAMINATION PAPERS FOR THE YEAR 1886.

EDINBURGH, M.A., HONOURS, 1886.

METAPHYSICS.

1. Distinguish critically the standpoint and scope of Psychology from those of (a) Physical or Physiological Science, (b) Theory of Knowledge in the Kantian sense, (c) Ontology.

2. Compare critically Agnostic Naturalism, Gnostic Idealism, and Idealistic Faith, as metaphysical theories of knowledge and reality.

3. Trace psychologically the genesis of the distinction between inner and outer experience, and investigate the ontological validity of the distinction.

4. How far—if at all—is it possible to lay down *à priori* principles of physical science? To what extent was this attempted by Kant? Explain the nature and discuss the validity of the Kantian argument.

5. On what different grounds has it been maintained that human knowledge is limited to relative or phenomenal as distinct from absolute or real existence? What is the exact meaning of this limitation of knowledge? and what are the conditions of proof necessary to establish it?

6. Discuss the following: "Should the Idealist (Berkeley, that is) be right, the doctrine of Evolution is a dream." *Herbert Spencer.*

MORAL PHILOSOPHY.

ESSAY.

Discuss the relation of Personality to Morality, contrasting the bearing upon the question of the speculative and evolutionist theories.

MORAL PHILOSOPHY.

1. Discuss the relation of Moral to Political Philosophy.
2. Examine the ethical bearings of the doctrine of Free-will and of its opposite.
3. State concisely and examine the views according to which Utilitarianism is founded—
 - (a) On a psychological theory of action.
 - (b) On an interpretation of the Practical Reason.
4. What is Justice? How far is it possible, on the method of Intuitionism, to reach a satisfactory definition or account of it?
5. Adopting the Kantian view of Practical Reason, consider whether its deliverances can be so expressed as to yield a system of moral duties applicable to conduct.
6. What is meant by Final Cause? Examine the ethical importance of the doctrine.
7. How far do differences regarding the basis of morality, such as those which exist in present philosophy, actually affect questions of conduct? How far would you account both for the existing agreement and for the existing differences on such a question?

HOME CIVIL SERVICE (JAN., 1886).

MORAL PHILOSOPHY.

1. Contrast the Utilitarianism of Bentham with that of (a) Paley, (b) J. S. Mill.
2. Give Aristotle's definition of Virtue, explaining the steps by which he reaches it. Illustrate by special reference to the virtues of Courage, Temperance, High-mindedness.
3. Analyse the notion of justice.
4. Distinguish between the function of the Moral Sense and the Moral Reason; and inquire whether it is possible to establish a system of Ethics on the former alone as distinguished from the latter.

5. Contrast the standpoints of ancient and modern Ethics. To what causes would you trace the transition from the one to the other?

6. Discuss the connexion between Duty and Free-will, with especial reference to the views of Kant.

7. Analyse the pleasure of gambling, and discuss the nature of the ethical objections to it.

8. Discuss the extent to which men are morally responsible for their opinions.

9. Explain what is meant by a Sanction, and give a classification of Sanctions. Discuss the theory that the notion of Duty is evolved from the operation of Sanctions.

CAMBRIDGE, MORAL SCIENCES TRIPOS, 1886.

ADVANCED PSYCHOLOGY AND PSYCHO-PHYSICS.

1. Describe briefly the motor apparatus of the eye, and expound at length the part played by movements in determining the form of the visual field.

2. What are the conflicting views at present in vogue concerning the physical counterpart of feelings of muscular effort? Examine the evidence adduced in support of each. Discuss the relation of feelings of muscular effort to feelings of mental effort.

3. Discuss the nature of internal observation, its importance, and its limits as a means of ascertaining the data of psychology.

State and examine the objections to psychology founded on this by (1) Kant, (2) Comte.

4. Describe concisely any facts of mental pathology which seem to you of psychological interest as throwing light upon the origin and conditions of Personality.

5. State and examine Wundt's interpretation of Weber's Law, and discuss the connexion between the amount of attention given to a presentation, and the intensity of the presentation.

6. Discuss the propriety of distinguishing between Images and

Ideas. What do you understand by Generic Images, and how do you suppose such to arise? Distinguish between Generic Images and Concepts, and explain what you take to be the essential characteristic of a Concept.

7. Make a careful psychological analysis of what is involved in (1) comparison with recognition of agreement, (2) comparison with recognition of difference.

8. State and illustrate the principles which you think should be followed in interpreting the mental manifestations of the lower animals.

9. Write a critical account of recent experiments to ascertain the rate of flow of ideas. In particular describe and examine what has been called in this connexion, "Time-displacement."

PSYCHOLOGY, ETC. (ESSAYS).

[*Two or three* to be selected.]

1. Recent theories of spatial perception.
2. The Herbartian doctrine of Apperception.
3. Metaphysical hypotheses concerning the nature of Mind.
4. The origin and early development of Speech.
5. A psychological account of Belief.

HISTORY OF MODERN METAPHYSICAL PHILOSOPHY.

[Write Essays on *two or three* of the following subjects.]

1. Atomism and Monadism as metaphysical theories.
2. A comparison of Hume and Kant as regards their doctrines concerning Causal Judgments.
3. The reciprocal influence of metaphysical and scientific conceptions in the philosophy of the 17th and 18th century philosophy [*sic*].
4. Occasionalism ; its metaphysical significance.
5. The views of Spinoza, Leibnitz, and Kant on teleology in Nature.

LONDON, B.A., PASS, 1886.

PSYCHOLOGY AND ETHICS.

1. Analyse the process of Attending, discussing particularly (a) the distinction that has been drawn between Voluntary and Involuntary Attention, and (b) the conditions determining the range of Attention.

2. What data are involved in estimating the size of an object seen? Explain carefully what you understand by visual magnitude, and discuss the grounds for the usual belief that the *real* magnitude of objects is that determined through Touch.

3. "There is no thinking without images." Explain the meaning you attach to this proposition, giving a precise statement of the sense in which you take the terms *thinking* and *images*, and discuss its psychological worth.

4. How would you distinguish between a Percept and a Representation? Under what conditions might the one be taken for the other?

5. Describe concisely the main characteristics of the Æsthetic Feelings, and offer some explanation of them.

6. Analyse the notion of Moral Responsibility, referring to the ultimate facts in human nature which seem to you to be involved.

7. How has it been attempted to reconcile diversities of moral judgment in different ages or places with the Intuitional doctrine of the Moral Faculty?

8. State briefly what you consider to be the strongest arguments in support of the position that the only end for action is pleasure, and discuss their value.

LONDON, M.A., 1886.

PSYCHOLOGY.

1. State and examine what have been meant by (1) the Unity, (2) the Duality of Consciousness.

2. Write a short account of the sensations of Hearing, and explain the perception of distance and direction by means of sound.

3. Examine carefully from a psychological point of view the characteristics by which presentations are distinguished as respectively Real or Imaginary.

4. Give an exact psychological account of the process of Conception, distinguishing between a Concept and a general image, and explaining the relation of Conception to Judgment.

5. Distinguish between Intellectual Construction and the mere Association of Ideas, and discuss the nature of the activity concerned in the former.

6. Formulate and criticise the more important theories concerning pleasure and pain.

7. Discuss the nature, conditions, and development of Sympathy.

8. Distinguish between Belief and Knowledge, and discuss generally the relation of Belief and other mental states, considering how far it is correct to say that belief is a perfectly simple and primordial mental state.

SUBJECTS FOR ESSAYS.

I. Write an Essay on *one* of the following :

1. The nature of Definition, and the characteristics of the definitions of mathematics, physics, biology, etc.

2. The relation of Logic and the Theory of Probability.

II. Also write an Essay on one of the following :

1. The perception of space.

2. A critical comparison of Realism and Idealism as philosophical theories.



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